

THE
CHRISTIAN
REMEMBRANCER.

FEBRUARY, 1832.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Life of Thomas Ken, D.D., deprived Bishop of Bath and Wells; seen in Connexion with the spirit of the times, political and religious, particularly those great events, the Restoration, 1660, and Revolution of 1688. Including the period of fanatical Puritanism from 1640 to the Death of Cromwell. By the Rev. W. L. Bowles, Canon Residentiary of Salisbury, M.A. M.R.S.L. In two volumes. 8vo. Vol. II. pp. xlv. 310. London: J. Murray.*

(Concluded from page 10.)

LIVING, as we do, in these days of rebuke and obloquy, every month brings in its train some new source of disquiet to our venerable Church; and imperatively demands at the hands of the ministers of the gospel renewed exertion and energy to stem the tide which so strongly sets in against, not only the hierarchy, but the Establishment altogether. If any of our readers ask, what course, under these appalling circumstances, we would recommend them to adopt, perhaps no better reply could be readily given, than that pursued, amidst difficulty and danger of no common occurrence, by the great and good Bishop Ken.

Mr. Bowles has divided the Life of this excellent prelate into three distinct parts; namely, from his birth to his first preferment in the Church, which occupies the first volume, and was the subject of our notice last month;—from his short day of prosperity to his retirement;—and from his years of retirement to his lonely grave, apart from all his connexions and friends. Many persons, as our author observes, may think the work too much enveloped with historical and miscellaneous matter, relating to the religious character and political events of the times: for our parts, we look upon most of the circumstances as too important, and too intimately connected with the course of the distinguished subject of the memoir, to have been lightly dismissed; and if there be an appearance of prolixity now and then discoverable, the Biographer has displayed no small tact in mixing the *utile* and *dulce* in such just proportions, as to

suit the taste of the majority of the reading world, and thus give more general satisfaction.

In the Introduction of the second volume, we perceive the same characteristics of style and language which we before noticed, and again express our regret that Mr. Bowles has not been a little more temperate. The subject, it is true, is well calculated to excite the indignation of the pious and orthodox minister and steward of the mysteries of God; but from an individual filling such a responsible situation, greater charity is expected by a censorious world, and a more decided subjection of the infirmities of the flesh to the power and dominion of the Spirit. We rejoice, however, that Mr. Bulteel, the "*Cheynell Redivivus*" of Oxford, has been so roughly handled, *λογίμως οὐκ ὀπλιτίκως*. We are pleased to find that the pages of the *CHRISTIAN REMEMBRANCER* are not the only ones where this Calvinistic declaimer against his superiors in learning, virtue, and the purest spirit of Christianity, is held up to merited contempt; and we trust before he or any of his schism again foam forth from the pulpit their rabid slanders, they may, upon calm reflection, to which it would appear they are little used, be induced to pay some slight attention to such texts as the following, which require no comment:—"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." (James i. 26.)

Having in our former notice brought the history of Ken to the period of the restoration and reestablishment of the Episcopal Church, and seen him settled in a fellowship in the college of that ancient city where his schoolboy days were passed; we now resume the thread of the narrative, and find him peaceably, silently, and happily pursuing the even tenour of his way, amid scenes endeared by many pleasing recollections, and surrounded by those he most loved and esteemed upon earth. For three years, viz. from 1666 to 1669, the current of his private life flowed on calmly and serenely; when he was promoted to the dignity of a prebendal stall in the restored cathedral church of Winchester, by that Morley, so copiously noticed in the first volume of the work before us, who had been, through all fortunes, the warm and constant friend of his brother-in-law, Izaak Walton. In these days of *nepotism*, this may possibly be misconstrued into the reward of family connexion rather than merit: hear Mr. Bowles;—

Let it not be thought that Ken gained his first dignified station in the Church on account of his connexions: no; Morley had been a witness for three years of his piety; the unaffected and social amenities of his disposition; his untired and voluntary exertions in his profession; his conscientious attachment, neither uncharitable nor enthusiastic, to the altars at which he served; his assiduous cares for the interests, both here and hereafter, of the youthful sons of Wickham, bred up to piety and letters by the same bounty to which he himself had been indebted. Added to these circumstances, no doubt Bishop Morley remembered that Ken was the brother of that Kenna who received "my Lord of Winton" so kindly, so hospitably, when he "had not where to lay his head" upon earth,—

of that Kenna of the poor Staffordshire cottage, now cold in her grave in Worcester cathedral. The thought of her dutiful attention to him, and of her silent affection to his old friend, must have often crossed his pensive recollections in the high station which he now filled. It is no wonder, therefore, that this munificent and warm-hearted prelate should have been most solicitous to advance the interests of a young man, so truly deserving, and so intimately connected by tender and hallowed early associations, as the brother of poor Kenna.—*Ip.* 3, 4.

Would that characters equally dignified, qualifications equally respectable, were the staple sought for in the ministerial office by the patrons, whether lay or ecclesiastical, in whom resides the patronage of the Church in this our day! Then, like some stately vessel, unscathed by the tempest, uninjured by the breakers which threaten her on every side, she would triumphantly reach the haven of her true happiness, amid the ruin of contending and factious sects.

Our Bishop passed the next six years of his life in the faithful discharge of his ministerial functions. At this time, 1675, his anxiety to instil into the mind of his nephew, before he entered on the duties of his sacred profession, a proper sense of the awful responsibility of the office of a Clergyman, induced him, as he had already superintended his classical studies, to accompany him through the scenes connected in thought with those first delightful studies of youth, and, in so doing,—with a much higher object in view,—to keep him, through his clerical life, sincerely pious, but steady, like himself, between the two extremes of Rome and Geneva. The year of his visit to Rome happened to be that of the great papal jubilee; and Ken's enemies took occasion to insinuate that the real object of his journey, at this particular period, was to be reconciled to the Pope, and even to receive a cardinal's hat: and so credulous were some of his old congregation, that they absolutely left his ministry in consequence! How little he merited this suspicion, may be gathered from the short observation recorded by Hawkins in his life, who thus narrates the circumstance.—“In the year 1675, *the year of jubilee*, he travelled through Italy, and to Rome; and upon his return, within that same year, he was often heard to say, that he had *great reason to give God thanks for his travels*, since (if it were possible) he returned rather more confirmed of the PURITY of the PROTESTANT religion than before.” But all doubts upon the point are removed by the last paragraph in his will: “As for my religion, I die in the Holy Catholic and Apostolic Faith, professed by the whole Church before the disunion of the East and West: more particularly, I die in the communion of the *Church of England*, as it stands distinguished from all *Papal, and Puritan innovations*, and as it adheres to the doctrine of the Cross.”

From Italy, Ken returned with his pupil in the same year they set out, and continued to reside at Winchester till 1679, in which year he

took his degree of D.D., and was probably made Chaplain to the King. About this time, observes Mr. Bowles,—

The Princess of Orange naturally wished to have near her, in a foreign country, an English clergyman, as chaplain and confidential friend. Ken was fixed on, probably by the King, with the concurrence of James his brother, as the most conciliatory and proper person, from his good sense and mildness of character, as well as his unaffected piety.—P. 40.

During his residence at the Hague, a circumstance occurred which excited the personal aversion of William Prince of Orange; and it was only at Mary's urgent request, that the indignant and highminded Ken consented to prolong his stay in Holland a year: but for the particulars of this interesting affair, we must refer our readers to Mr. Bowles. On his return to England, this humble, humane, and apostolic man, accompanied the expedition to Tangier as chaplain to the Admiral; and, "such are the fortuitous mixtures of the world," on his voyage home, among the motley band of papal soldiers that manned that distant garrison, he was a fellow passenger of the notorious Kirk, who afterwards shewed, in the town of Taunton, where and how well he had learned the trade of deceit, and lust, and murder.

"But," writes our author, "the scene was now about to be changed. The death of his old patron, Morley, made way for Ken's ascending, by Charles's command, the diocesan throne of Wells." For the monarch, in reply to numerous applications as to his intention of filling the see, exclaimed, with his characteristic levity, "Odds fish! who shall have Bath and Wells but the *little fellow* who would not give 'poor Nelly' a lodging?" His induction was, however, delayed by the sudden death of his dissolute and unreflecting patron, and he was called from the commencing cares of his episcopal career to the dying-bed of his master. Mr. Bowles has, upon this occasion, amply vindicated the character of Ken from the charge brought against him by Burnet, and clearly shewn that his conduct in the chamber of death was every way worthy a Christian prelate. James II. immediately confirmed the nomination of his brother; and forthwith our Bishop took possession of a see, to whose interest he devoted himself and all his faculties, and which, for the remainder of his life, in possession or deprivation, formed the incessant object of his care. His literary works are few.

1. "A Sermon preached in the Cathedral Church of Bath, on Ascension Day, May 5th, 1687."

2. "An Exposition of the Church Catechism; or Practice of Divine Love; composed for the Diocese of Bath and Wells."

3. "Directions for Prayer, taken out of the Church Catechism; and printed with the Exposition."

4. "A Pastoral Letter to the Clergy of the Diocese of Bath and Wells, concerning their behaviour during Lent, 1687."

There is a posthumous publication in Bishop Ken's name, called "Expostulation of the Church of England against, 1, Undue Ordinations; 2, Loose Profaneness; 3, Unconscionable Simony; 4, Encroaching Pluralities; 5, Evil of Non-residence." And Lady Rachael Russell speaks of his "Seraphic Meditations." Besides which, four volumes of poems were published after his death by Hawkins, of which Mr. Bowles gives a most able notice at the end of this volume. And he also mentions a tract in the Lambeth library, and a few letters.*

But let us now contemplate him in his high office :—

Hospitality and charity are peculiarly connected with the position and character of an English Prelate; for without them he makes an ill return to that state which provides so amply the means. No one filled this part of the episcopal character more liberally and consistently than Ken. The clergy, and the neighbouring noblemen and gentlemen of the county, were at all times, as in Seth Ward's palace at Salisbury, expected, and welcome, and honoured guests; and, in recording this circumstance, every feeling of my heart would accuse me, did I not bear witness to the generous and noble hospitality maintained in the same palace, by my beneficent and warm-hearted friend, the present possessor of that palace.—P. 89.

This alludes to Dr. George Law, a prelate of the most distinguished abilities and of the highest virtue, whose various labours, in the cause of religion and his country, we have often had the happiness to point out in these pages.

But, when we witness these things, and repeat, "When the eye saw him, then it blessed him; and when the ear heard him, it gave witness of him;" oh, how sickening is that cry, that whilst, among five hundred noblemen, and uncounted thousands and thousands of possessors of large landed hereditary property, twenty-four distinguished ornaments of the Christian Church sustain their dignified station among the peers of the land, such men should be reduced to the primitive and wholesome poverty which was the lot of the first Christians, when exposed to persecution; and that because they were in poverty before the Christian Church raised its pinnacles in front of religious and cultivated Christian society, therefore they should remain in primitive poverty still! But the Scriptures themselves testify that "a Bishop should be a lover of hospitality:" and in a Christian country, and by Christian laws being so enabled to exercise beneficence, shall the Sir Balaams of the city, the "cits turned squires, or the squires turned democratical philosophers," generously inveigh against the great Christian charter of national provision for piety, virtue, and learning? Away with such solemn sordidness! away with such malignant caricatures of prelatical luxury!—Pp. 90, 91.

We have been induced to extract the above *précis* of the advantages and splendour of Ken's situation, as it affords a striking illustration

* The Expostulation is entitled, "Expostulatoria; or, Complaints of the Church of England;" and the fifth head is—"Evil of the careless Non-residence now reigning among her Clergy." Published, Lond. 1711. 8vo.

Extracts from this were published in London, 1830, under the title of "A Voice from the Church."

Besides the above, Bishop Ken also wrote—

1. Prayers for the Use of Winchester College. Lond. 1675. 8vo.
2. Funeral Sermon of Lady M. Mainard. Lond. 1682-88. 4to.
3. Prayers for the Use of all Persons who come to the Bath for Cure. Lond. 1692. 8vo.
4. A Letter to Dr. Tension on his Funeral Sermon for Queen Mary. Lond. 1716. 4to.

of the inflexible uprightness of his character, and that unbending spirit of virtue which led him to forego, without a sigh, all those worldly comforts and honours for the sake of an unrepenting conscience; which made him relinquish a feudal palace for a small apartment in the mansion of a benevolent friend; which made him exchange his lawn sleeves for a shroud, which he carried with him to his death; and all the pomp and circumstance of the episcopal dignity for "a sorry horse, and the plainest apparel."

We next behold him attending the unfortunate but guilty Duke of Monmouth upon the scaffold, in which situation he is again vindicated by his biographer from the censure which has been lavished by several historians in consequence of the conduct imputed to him upon that mournful occasion.

The detail of the circumstances which led to the committal of the seven Bishops to the Tower, of whom Ken was one, are sufficiently known, and afford a complete refutation of the assertions of Lord King, and writers of his calibre, that the clergy are always the readiest instruments of servility. If the motives of our prelate could be suspected on this occasion, as manifesting a spirit of resistance merely because the interests of his own order appeared to be in jeopardy, his conscientious principle and unbending rectitude were clearly afterwards displayed, when for conscience sake, under King William, he refused to take the oaths; preferring poverty to riches, and a precarious subsistence to the throne of a cathedral.

Although the prelates of the Church of England, in the nineteenth century, have not, *at present*, been called upon to choose between such evils;—although the violent and implacable hostility of those who would live without God in the world, has not, hitherto, laid rude hands upon the episcopal crosier and staff;—still a spirit of interminable hatred has been shewn, and a desire to seize the temporalities of the Church been developed, which cannot be mistaken. Whence arises all the furious clamour against the bench of Bishops on account of their late vote on the Reform Bill? Because the spoilers see in the firmness of the Church a barrier against their plundering propensities. Why are we threatened with the expulsion of the bench from their seats, as spiritual peers? Because the enemies of their God and country are awed, despite themselves, by the dignified bearing and sound sense of these enlightened Churchmen. Why are the whole body of the Establishment denounced for merely thinking and acting conscientiously upon a question upon which their very existence depends? Because, as a body, they are not only entitled to, but enjoy, in the face of radical clamour and revolutionary fury, that consideration and respect of which my Lords King and Mountcashel, Mr. Hume and Mr. Carlile, have so strenuously laboured to deprive them. Do our Clergymen enter into the political arena for the sake

of personal aggrandizement? Look at the dissenting ministers of all grades and denominations; behold them from the Land's-End to the Hebrides waging an offensive political war against the Church, with the sole view of sharing in her promised spoliation.. Does the Protestant priest, by curse and excommunication, by the terror of ruin here and perdition hereafter, compel his flock to vote as he pleases at elections? No Papist, in either house of Parliament, has ventured to coin such a slander! On "the political conduct of the Clergy," however, we must refer our readers to the last number of FRASER'S MAGAZINE, a work not more distinguished for its general talent, than the uncompromising manner in which the best interests of both Church and State are advocated therein.

I am (observes the writer in question) as hostile to the intermeddling of the Clergy with *party* politics as Earl Grey, or any other man; but it does not follow that I am to prohibit them from touching politics of any kind. The miserable error shall not disgrace me, of assuming that, because they ought not to be the followers and slaves of a party, they ought not to be the devoted champions of their Church and country. Far from me be the heinous guilt of labouring to divest them of patriotism, philanthropy, regard for the temporal weal of their flocks, and interest in the prosperity of their religion. The constitution under which I live, in its regard for wisdom and right, is anxious to give all classes a deep stake and just share in the proper management of public affairs; and grave indeed must be the cause to move me to oppose it.

Why ought the Clergy to be, in a land of equal rights, a proscribed class; in a land of liberty, bondsmen and outcasts,—not suffered even to cast their eyes upon public affairs? Are they less independent than soldiers, sailors, and government clerks,—or less honest than lawyers,—or less disinterested and patriotic than the writers and publishers of newspapers;—or less knowing than shopkeepers, mechanics, and labourers? *In regard to positive qualifications, no other class equals theirs.* They are bound to be well educated, and intimately acquainted with religion; they have abundant leisure for research and reflection; and, in the body, they possess ample sources of information. No other class equals them in means for judging correctly, and obligations for judging conscientiously of public interests. If, therefore, they ought to be disfranchised, every man in the realm ought to lose his political privileges, and we ought to be made passive slaves of a despotism.

If it be asked, What this has to do with the vote of the Bishops? we reply, Every thing. The private interest of the Clergy is not more implicated than the national welfare, in compelling their representatives to defend the rights, privileges, and safeguards of the Church, and to oppose whatever militates against religion and morals. The Clergyman cannot defend his own tithes, without defending the fund which supplies the people with religious teachers; he cannot withstand the insidious attempts at taking immunities and power from his Church, without labouring *to save the best religion from injury.* Granting that in pursuing this course he may occasionally be led into error, still, for the sake of his country, whose welfare depends upon the upholding of true religion, it is his imperative duty. As for the cant of the revolutionary press, we despise it, not only for its

worthlessness, but its glaring inconsistency: for although the pious, conscientious, and upright parish priest, is traduced and vilified if he ventures to speak one word in favour of all that he holds dear,—the apostate and sectarian who follows in the wake of the republican, is held up to the public gaze as a character worthy of imitation and respect.

We regret that we are unable to follow Mr. Bowles through the latter part of the career of Bishop Ken, especially as his conduct in retiring from his see is ably defended from the disingenuous charges of Burnet. He died, after a residence of twenty years, in his chamber at Longleat, the seat of his attached and permanent friend, Lord Weymouth; and was buried in the churchyard at Frome. For any further vindication of his character, and the more minute particulars of his varied history, we would say, consult his biographer, to whom we offer our warm thanks for an entertaining and instructive work, and for having afforded us an opportunity of saying a few words on the state and prospect of the Church at the present crisis.

The history concludes with the following beautiful and appropriate lines from the pen of Mr. Hoyle, a friend of the author, which we make no apology for submitting to our readers.

BISHOP KEN.

Dead to all else, alive to God alone,
Ken, the confessor meek, abandons power,
Palace, and mitre, and cathedral throne,
(A shroud alone reserved,) and, in the bower
Of meditation, hallows every hour
With orison, and strews, in life's decline,
With pale hand, o'er his evening path, thy flower,
O Poetry! pouring the lay divine
In tributary love, before Jehovah's shrine.

"Farewell," he cries, "bewildering world! farewell
To rank, to grandeur, to the pastoral care
Of Avon and of Banwell! lightly fell
The fetters from my hands; while to free air,
From pomp and wealth, 'the fowler and the snare,'
Deliver'd, and exulting in release,
I gazed aloft, that purer bliss to share,
Where faith and hope, in full possession, cease
In one eternal now of charity and peace.

"A little while, and to the last long home,
My weary journey ended, I retire
From the kind friend, the hospitable dome;
And feel my ashes kindle with the fire
Of immortality, and hear the quire
Hierarchal; and, unhurt amid the roar
Of shipwreck, look on the commotion dire
In idle fury tempesting the shore,
And everlastingly the God of gods adore.

"O Thou, whose lonely contemplation trod
Gethsemane and Tabor, there to pray,
And in communion see the face of God,
Let me not linger in this house of clay
Without thy visitation, and the ray
That from between the cherubim of light
Illumes the path from darkness into day:
Nor only guides, but strengthens for the flight,
The spirit that aspires where Thou and heaven unite.

"Age, want, infirmity, have yet a calm
That brings the servant nearer to the feet
Of Him who shall award the crown and palm;
When with his angels to the judgment-seat
He comes, and all earth's generations meet
Messiah,—generations of the dead;
While worlds to worlds the jubilee repeat
Of saints in triumph to their kingdom led,
Jehovah their defence, Immanuel their head.

"Rejoice, disciple of the Lord, in loss,
In pain, in age, in tribulation blest;
More closely to thy bosom press the cross,
And thankfully acknowledge all is best
As Providence hath ordered, whose behest,
Then most benign when seeming most severe,
Protects us from ourselves, nor offers rest
Till time, dissolving in the eternal year,
Proclaims our full repose, from sorrow, sin, and fear.

"Our days are registered, and every hour
Gives warning; nor a moment ever rolled,
Without a testimonial to the power
That spread abroad the firmament of old,
Appointed summer's heat and winter's cold,
The fruits of autumn, and the bloom of spring,
Call'd forth the sun, the stars by numbers told,
And bade all ages, all creation sing
The constellations' birth, the glory of their King.

"Behold, how nature's volume is to all
Laid open, there the record to peruse
Of Him by whom earth's kingdoms rise or fall,
The seasons change, the clouds distil their dews,
The garden and the mead display their hues;
The sky's illimitable circuit feels
His guidance, and the destined course pursues,
And day to day, and night to night reveals,
What hand each insect feeds, each star and planet wheels.

"Then turn not from the melodies of morn
In cold abstraction, nor refuse to hear
The early echoes of the hound or horn
Blend with the song of lark and chanticleer.
No; let them wake Devotion to revere
The Giver of all good, and pay her vow,
When first day's eyelid opens on the sphere
Terrestrial, and transfigures all below;
Till, fair as Paradise, earth, ocean, ether glow.

"Nor may we pass the mystery of noon
 Unsolemnized: then was the ransom paid
 That purchased for the world salvation's boon:
 Then trembled earth, the sun went back dismayed,
 The firmamental vault was wrapt in shade,
 And height and depth, convulsed, the signal gave,
 By what a victim was atonement made:
 By Him who quell'd the whirlwind and the wave,
 Death, and the sting of death, the serpent, and the grave.

"But morning and the noon of life are fled,
 And glooms of eve to sudden musing call,
 Ere night prepare the pillow for my head
 On that sepulchral couch ordained for all
 Earth's progeny, that soon or later fall
 Like withered leaf; yet though we seem to die,
 Though dissolution and decay enthrall
 Our mortal frame, the soul shall upward fly,
 Ever from strength to strength, to meet its God on high."

ART. II.—*Churchmen and Dissenters; or, plain, popular, and impartial Remarks on the Church of England. In a series of Essays. No. I. By the Rev. JOHN HAMILTON GRAY, M.A. of Magdalen College, Oxford, Curate of Bolsover. Recommended to the particular Attention of all who have read the Essays on Church Polity contained in the Library of Ecclesiastical Knowledge. 8vo. Pp. 53. Chesterfield: Roberts. London: Longman & Co.; Rivingtons; Hatchard.*

FOR a demonstration of the popular feeling against the Established Church of England, we are referred to the many editions through which Mr. Beverley's "Letter" has, in a few months, passed: and we are told, *mirabile auditu!* that no less than 30,000 copies have been sold; of course, this includes the 10,000 distributed by the Birmingham Political Union. Now, to us, the number of copies seems but small, compared with what might be reasonably expected, from the zeal and activity with which infidels and dissenters have propagated the pestiferous morsel; a morsel, however, sweet to "the carnal mind." But, admitting the number distributed to be great,—admitting that the "Letter" has met with an unprecedented sale,—admitting that its contents, like sweet poison, have been greedily swallowed by the motley and combined group of religious sectarians, deists and atheists,—admitting all this, what does it prove? Does it prove that the "Letter" contains the wholesome food of truth, of reason, or of candour? By no means. It proves no more than is proved by the vast consumption, by our lowest and misguided populace, of arduous and deleterious spirits, which, though gratifying to the man of depraved habits, undermine the constitution, destroy the comforts,

and too frequently shorten the days, of the consumers. All that the boasted circulation of the pamphlet proves is an old truth, that "the carnal mind is enmity against God," and that the carnal mind still delights to "prey on garbage:" and so far as the extent of this sad "enmity" of the heart is discovered, have we, as Christians, cause for sorrowing.

Our readers will, we trust, excuse us commencing this article with an allusion to an author whose language is not only painful to a Christian mind, but disgusting to men of taste and moral feeling. We cannot dismiss the apprehension forced on us by the perusal of such productions as those of Mr. Beverley, that such obscene expressions as are found in the "Letter" and "The Tombs of the Prophets," fix upon the author a suspicion of his being too conversant with scenes and habits, the bare mention of which would tarnish our pages. We have, however, introduced once more on the stage, Mr. Beverley, of Beverley, that we may openly label his *os frontis* with our opinion, that the friends of the Church and religion have no cause of alarm as to any serious evils likely to be produced by such antagonists. Publications like his not only carry their own antidotes, but, happily, elicit sentiments, arguments, and facts in defence of the Church, which would otherwise lie concealed, unknown, and inoperative. These publications have already called forth from their hiding-places men who are clothed with "the armour of righteousness on the right hand and on the left,"—men who wield not the unholy weapons of slander, falsehood, malice and envy,—not the weapons with which the public or private spoliator may attempt to defend his rapacious and sacrilegious exploits, under the specious covering of "primitive zeal," "primitive simplicity," "voluntary Churches," "rights of conscience;"—but the inflexible weapons of truth, attempered with Christian compassion and forbearance towards their erratic and visionary adversaries. From a fair, legitimate contest, the Church of England has nothing to fear: for she has no lack of defensible principles, or of talent to defend those principles.

The title-page of the pamphlet standing at the head of this article reminds us of a species of warfare carried on, with such unholy weapons as those which we have mentioned above, by the conductors of an insignificant periodical, pompously styled, "The Library of Ecclesiastical Knowledge." "The Library of Ecclesiastical Ignorance" would have been a more appropriate designation. We have hitherto carefully refrained from noticing the "Library;" not only because its misstatements and acrimonious temper reduce it beneath contempt, but because we conceived, and still conceive, that the asperity of its spirit, its perversion of notorious facts, and the sophistry of its arguments, are quite adequate to defeat its object. That object evidently is, to

excite the populace to re-echo the Edomitish clamour against the Church,—“Rase it, rase it, even to the foundation;”* to overturn the best institutions of the country; and to pillage the sanctuary of the Most High: and, doubtless, a conflagration “of all the houses of God in the land”† would be an exhilarating sight to such men as the writers and admirers of “The Library,” “Beverley’s” reveries, “The Age of Reason,” “The Black Dwarf,” &c.

For a considerable period of the ecclesiastical warfare conducted by the heterogeneous sectaries, the constitution and services of our Church formed the point of their attack: thither they concentrated their forces. But it proved not an advantageous point. For a large portion of the community, professing to be of the Church of England, was attached to the scriptural services of our Zion, partly from habits, partly from conviction of their excellency. Another portion of the community did not enter into the question of ecclesiastical constitutions, being content to worship God after the manner of their pious and wise forefathers. Another considerable portion of the British population, Gallio like, “cared for none of these things,” but discarded all religion, under any modification. To this extensive class of our fellow-countrymen, the controversy about the constitution and public service of the Church presented no interest, so as to excite their feelings or engage their efforts against the Church. The dissenters found that in attacking the Establishment at that point, they would be left to fight their battles without any foreign aid, and at fearful odds. Abandoning this point, therefore, they sought another on which they might engage the alliance of the careless infidel, the half-hearted and nominal Churchman: and the new point of attack is the revenues of the Church; and appeals are made to the cupidity which dwells and revels in the worldly mind. Hence, the Church property is held up to the multitude as a prey to satiate their lust; and a spoliation of the Church is cried up and echoed in many dissenting and infidel publications, as a panacea for all the evils, real or imaginary, under which the country groans. In this sacrilege the avaricious miser anticipates a golden harvest; and the infidel, in addition thereto, anticipates a triumph of his principles, being well aware that the overthrow of the Church will be the demolition of the strong bulwark which, under the “Captain of our Salvation,” surrounds and protects the blessings of the Christian religion; while each sectary anticipates the elevation of his own system above every other. And this accounts for the strange and anomalous combination of men whose professed principles are antipodes: and by appeals to the base passions of our nature, have the religious adversaries of the

* Psalm cxxxvii. 7.

† Psalm lxxiv. 8.

Church succeeded in ranging on their own side the religious hypocrite, the Socinian, the Deist, the Atheist of every grade in society, from my Lord King down to Richard Carlile.

Now, what do sectarians mean by the constantly reiterated taunt of "endowed Church," as applied to the Establishment? Have they no "endowed" meeting-houses? What is the specified nature of that property for which the Socinians and Independents so fiercely contend? If "endowments" are so pernicious, so unholy, and so abominable in the eyes of these money-hating men, why contend for the possession of endowments? Why does brother go to law with brother, and that before a heathen (Church) judge, for the enjoyment of endowments? Are there no recent cases on record, of dissenting teachers seeking and obtaining richer livings (for they too have their "livings") under the specious pretext of occupying a more extended sphere of labour? Is there, for instance, any difference between the dissenting "living" at Stepney and that at Blackburn? Is not such a difference deemed sufficient to validate "a call?" Would it not be commendable in the possessor of the Stepney "living" to apportion a share of his £1000 a year to some poor brother, on the plan recommended to Church Ministers; and would not such an example form a stronger argument for the equalization of Church property, than a hundred volumes of such sophistry as "The Library of Ecclesiastical Knowledge?"

The effect of the sacrilege recommended and urged by infidels and dissenters,—of placing the minister of religion on the precarious contribution of some whimsical hearers,—of framing the minister's doctrines by the crude opinion and fiat of some "lord-deacon,"—the effect of these on the religious aspect and condition of the country is admirably portrayed by Mr. Hamilton Gray. We shall introduce his own eloquent and forcible language:—

Were the abandonment of the communion of the Church, and the adoption of that of some dissenting sect, to be made a valid claim for exoneration from the payment of support to the national Establishment, we should soon have all the gripping misers, the dissolute spendthrifts, and the careless, thoughtless Diveses in England, zealously attaching themselves to the Baptists, Socinians, or Congregational Union, in order to get quit of a religion which they are incapable of knowing, honouring, and loving. Or, if these sects rejected their unholy alliance, [no great danger of this,] we should see them openly avowing themselves to be of no creed whatever, and thus saving themselves from the grievous mulct and fine, as some have the effrontery [knavery?] to term the endowments which the piety of our ancestors made for the decent celebration of the worship of God; and this, too, when their estates have been bought and sold, perhaps fifty times over, at a lower rate than would otherwise have been the case, in consequence of the understanding of this very payment. Were it possible that this assessment might be thus evaded; and suppose a man lays out £20,000, on a property subject to a share of the burden of the support of an ecclesiastical Establishment:

* Vide the "Manchester Controversy."

next month he emancipates himself from this burden by becoming Socinian or Independent; and immediately, the value of his property being raised to £25,000, he becomes a pecuniary gainer as a reward for his want of principle! Were the Church of England an establishment which was ungodly and opposed to Scripture, then, indeed, it might be thought hard that a disciple of Christ should pay largely for the support of antichrist. But this is a position which no one in his senses will advance, as applicable to the condition of our Church; or if any one does, I shall not argue with him, as I consider him to be one who will not be convinced.—Pp. 12, 13.

In an equally strong and clear mode of reasoning, and powerful eloquence, does Mr. Gray demonstrate the direful consequence of demolishing the national Establishment, and of reducing all denominations to a level, after the plan adopted in America and France.

Do away in Britain with a national Church, and let religion be put upon the footing of a set of voluntary associations, instead of dioceses subdivided into parishes, wherein a uniform worship is maintained; let each congregation for itself fix upon its creed, and appoint its pastor, who shall be equally recognised by government, whatever it be:—let the country have no national religion at all; but let it be subdivided into societies, some rallying on the ground of an episcopally ordained Protestant priest; others adhering to the superstitions of the Church of Rome; others, to the Jewish synagogue; others, to the Socinians; others, to the Congregational Union; others, to Joanna Southcote; and others, to the Baptists; while others are at full liberty to declare themselves without the pale of any sect:—We shall soon find that were the country parcelled out into this extraordinary medley of every varied system of religion, or of infidelity, which may soothe the consciences or please the tastes of their respective votaries, the most widely prevalent sect will be that of no religion at all; for, when left to its own free choice, corrupt nature will, in too many cases, speedily throw off, altogether, the trammels of religion, and its worship, and its restraints, and its expense; and we shall soon have atheism as the prevailing denomination among us.—P. 19.

Speaking of the unnatural (apparently unnatural) combinations for one object, namely, the destruction of the Church of England, Mr. Gray thus expresses his astonishment:—

And I am still more amazed when I see the godless union which religious party-spirit creates between these, (the orthodox dissenters,) and the enemies of our Christian faith, who can surely have no point of mutual sympathy, but rancorous hatred against the Established Church. I hail such truly godless associations, which the present times present to our view, as decidedly favourable to our Establishment, by opening the eyes of all good men to the true nature of the unchristian warfare with which she is about to be assailed; and by causing them to rally around her, to protect the true bulwark of purity and orthodoxy from the darts of Satan! yet I cannot help mourning over the degradation which is brought on some sects of our brothers in the faith, though not in the unity of the Church, by their thus making common cause with, and even wretchedly following in the train of, Socinians and infidels.—P. 20.

To a parallel case of "godless unions," we can direct the attention of Mr. Gray and others, who stand "amazed" at what may, at first, appear to every simple-hearted and honest Christian a phenomenon. That case is recorded, Luke xxiii. 7—12.

We are frequently and triumphantly told, that the inadequacy of the Establishment for the religious instruction and moral renovation of the people, is demonstrated by the fact of the great increase of dissenters. We might retort by saying, that the inadequacy of the independent scheme for the religious instruction and conservation of its own adherents, is demonstrated by the fact of whole congregations of that persuasion having sunk into the cold swamp of Socinian heresy; and in the meeting-houses, built and "endowed" for the publication of the "orthodox faith," are, at this very day, the fundamental doctrines of our holy religion denied, denounced, and reviled: and, in reply to remonstrances against this woful defection from the faith, the Socinian assures the Independent that the religious scheme of the latter is only naturally matured when it terminates in Socinianism.* We believe the Socinian to be correct in this view of the natural tendency of the congregational system. Our refutation of the above conclusion from the increase of sectaries, that the Established Church is inadequate, because it is established, to instruct the people, we shall rest upon another ground;—a ground on which our opponents delight to tread and stand, when encamping themselves against the Church of England. We shall select the United States of America, where, we are told, the model of religious liberty and equality is perfected. Can the rapid increase of sectaries in the United States be ascribed to an established Church, when there is no such Church in those states? The converse of the proposition contained in this question is the truth: and we refer the reader to the melancholy description of the religious state of America, in Mr. Gray's pamphlet, p. 19; and to the still more gloomy description given by two authors, who cannot be suspected of attachment to established Churches; namely, Mr. Bristed, in his work, "America and her Resources;" and Dr. Mason, in his "Plea for Catholic Communion."

The exclusive application, by dissenters, of the term "Church," to the body of communicants united in one place, and as distinguished from the congregation or assembly, is shewn to be erroneous by Mr. Gray, p. 8. The English word "Church" is not literally synonymous with the Greek word translated "Church" in the New Testament; but metonymically applied to a congregation or assembly of people. The term "Church" is derived from *κῆριον οἶκος*, the house of the Lord. Literally, the term "Church" is applicable only to the building, though a *reverend tractitian*,† in his "Tractate on the Principles of Dissent," ridicules this application of the term; and heroically challenges any scrutator to attach to the term "Church" the idea of a "Church, framed of wood or stone, or brick and

* Vide the "Manchester Controversy."

† T. Scates, Leeds.

mortar, and built in any style of architecture from the rude and humble barn, to the magnificent cathedral." As the tractitian has been already castigated by a highly talented periodical,* for meddling with things too high for him, we shall dismiss him, and his crude definitions of a "Church." Our readers would do well to consult Mr. Cawood's "Church of England and Dissent," where they will find the subject ably handled.

We regret that we must close this article without adducing further specimens of Mr. Gray's masterly Essay: however, we rejoice in the hope of meeting him again, and that soon, on the ground which he has so ably taken up. The diffusion of such clear, candid, and cheap publications, as the one now before us, in our respective parishes, may produce incalculable good. If our parishioners be ignorant of the principles, value, and excellency of our Church; and if, as the consequence of such ignorance, they be "tossed to and fro with every wind of doctrine;" to whom are they indebted for their ignorance, and upon whom falls the awful responsibility of their being seduced by "the cunning craftiness" of men who "lie in wait to deceive," and who "beguile unstable souls?"—Their spiritual guardian; whose business it is as much to protect his flock from predatory wolves, as to feed the flock with sound knowledge.

Let the minds of the people be enlightened, not perverted. Let the principles of the Church, in their foundation, their nature, and tendency, be proclaimed, and fearlessly and unequivocally proclaimed. Let the appointed minister bear in mind, that he has vowed not to encourage, but discourage heresy and schism in his parish; and the Church of England has nothing to dread, but every thing good to hope for. We are aware that the probable interference of our expediency-mongers rather darkens the cloud that now hovers over our ecclesiastical horizon; but "the Lord of hosts is with us," and that is enough.

And while we rejoice that the principles of our beloved, though calumniated Zion, will endure the most rigid but fair scrutiny,—while we rejoice that within her hallowed pale are to be found men, who, possessing the spirit of her martyrs, are able and willing to defend her principles;—we also regret that there should be within her walls watchmen who are ignorant of her excellency,—heedless of her prosperity or stability; and others, who throw their influence into the scale of the subtle adversary. From such compromising watchmen within the citadel, and not from the enemy without, has the Church a cause of fear for her safety. We cannot undertake to state how far the indiscriminate admission into the ministry of the Church, of candi-

† *Fraser's Magazine*, for May, 1831.

dates, who, perhaps, can assign no reason why they should minister in the sanctuary rather than in the conventicle, may have tended to strengthen the hands of the enemy. Unaffected scriptural piety, consistency of character, competency of learning, and devotedness to the work of the ministry, are the paramount qualifications for the high and holy vocation of the Christian minister. But we are inclined to think, that had each candidate for ordination been required, in addition to these qualifications, to give a satisfactory reason of his preference of the established Church, and a satisfactory evidence of his ability and willingness to explain and defend her principles, many a SIMON, now within our holy city, would have been advantageously excluded.

ART. III.—*The Life of Wiclif.* By CHARLES WEBB LE BAS, M.A. Professor in the East India College, Herts, and late Fellow of Trinity College, Cambridge. London: Rivingtons. 1832. 12mo. Pp. 454.

AN account of him who first kindled the spark of the Reformation in England, naturally suggests itself as the most appropriate introduction to an English "Theological Library;" and the editors have done well to intrust its preparation to Mr. Le Bas, whose talents in ecclesiastical biography have shone so prominently in his "*Life of Bishop Middleton.*" With respect to the success which awaits the projected undertaking, the prospect cannot be otherwise than cheering to the proprietors. From the talent which has been engaged, and the capital which has been employed, they have every reason to anticipate an extensive patronage; and, if we may augur from the specimen before us, they unquestionably merit it. Theology, it is true, is frequently regarded by general readers as dry and uninteresting; and while the light and airy trifles of the day are devoured with an eager rapidity, the more substantial and important information, which may be derived from the lives and writings of the Fathers of the English Church, is rejected and disdained. This perversion of judgment is founded upon a false though fashionable presumption against the possibility of treating a subject connected with religion, in any other form than that of tedious and learned disquisition. Nothing can be more mistaken than this notion: and we need go no further than the work of Mr. Le Bas to prove its fallacy. Among all the volumes of all the "Libraries" now in progress, we will venture to assert that there is not one more replete with interest, as well as instruction, than the "*Life of Wiclif.*"

In order to form a just estimate of the character of this great proto-Reformer, and of the effect which his conduct produced upon the

public mind, it is necessary to have a tolerable acquaintance with the state of Christianity at the period in which he flourished. From a brief and rapid survey of ecclesiastical affairs in Europe generally, and in England more particularly, up to the middle of the fourteenth century, which occupies two introductory chapters, his biographer has drawn the following conclusion :—

The case, therefore, as regards the religious condition of the people of England, at the time of Wiclif's appearance, seems to have been simply this. The license of opinion, which had spread itself over many parts of Christendom, had scarcely approached them. They were, almost wholly, untainted with any doctrinal heresy, and little in the habit of opposing the spiritual supremacy of Rome. Throughout all ranks, however, it had been more or less deeply felt that her power had frequently been exercised in a spirit of intolerable arrogance and rapacity ; and it was likewise known that the sword of temporal and spiritual dominion had been often wielded with atrocious severity, by the successor of St. Peter, against those who questioned or resisted his authority. The exactions and usurpations of the pontifical court could be readily estimated by those who were profoundly indifferent to her aberrations from the primitive purity of faith ; and the exterminating fury with which she had smitten her adversaries must have begun to raise up certain misgivings as to the legitimacy of that power which could be maintained only by fire and sword. And hence it was that England, although a citadel of orthodoxy in matters of mere belief, was, in those times, by no means the seat of contented allegiance to the Apostolic See. She might, perhaps, have been satisfied to slumber for centuries longer, under the sedative influence of the Romish superstition, if the burden of Romish dominion had been less galling and oppressive. As it was, she had an ear to hear the lessons of any teacher endowed with address and energy enough to expose the corruptions which had so long insulted her patience and exhausted her resources.—Pp. 87, 88.

In the village of Wiclif, near Richmond in Yorkshire, a family of the same name had resided from the Conquest ; and it is supposed that of this family John Wiclif, or John de Wiclyffe, was a member. He was born about the year 1324 ; but of his childhood and early education nothing is known. The foundation of his future fame was laid at Oxford ; and his name is found among the students first admitted at Queen's College, which was then in its infancy, and from which he shortly removed to Merton. In scholastic knowledge, which was at that time the main branch of academical learning, he was distinguished among the scholars of his age ; but he was more especially remarkable for his deep researches into the principal writings of Christian antiquity, and his ardent devotion to the sacred volume itself, to which any appeal was forbidden by the *infallible* authority of the papal See. Hence he acquired the appellation of the *Evangelic Doctor* ; and thus was he enabled, in afterlife, to assert the sacred cause of pure and scriptural Christianity. His first attack upon ecclesiastical corruptions, was in a tract occasioned by the plague of 1348, and entitled, "The last Age of the Church." It was published in 1356 ; and, however worthless in its prophetic character, it must have had a powerful effect as the earnest of the approaching conflict in which he was

preparing to engage. About the year 1360, he took his stand against the Mendicant orders, whose impudent encroachments had already met with some opposition from Richard Fitzralph, Archbishop of Armagh. The writings of this distinguished Prelate were greatly admired by the reformer; and he followed up his exertions with vigour and effect. The sum of his objections against them were published twenty-one years afterwards, in a "Treatise against the Orders of Friars;" but the immediate consequence of his resistance was a statute of restraint passed against them by the University of Oxford, which in 1366 it was found necessary to enforce by Act of Parliament.

Wiclif's defence of ancient institutions, against the intrusion of the Friars, procured for him, in 1361, the valuable living of Fillingham, in the diocese of Lincoln, of which Baliol College were the patrons. In the same year, he was presented by Archbishop Islep to the wardenship of his newly founded college at Canterbury. His ejectionment from this appointment by Archbishop Langham, who succeeded Islep in the see, which was confirmed by the Pope, and sanctioned for a bribe by the crown, is said by the Romanists to have influenced his decided and unvarying opposition to the papal jurisdiction in England. But it is clear, from his conduct towards the Mendicants, and his previous writings, that his opinions on this head had been already cherished, and his resolutions formed accordingly. His defence, moreover, of the refusal of the King and Parliament to submit to the demands of the Pope was prior to the papal decree against him. In 1365, he appealed to Rome against his ejection: in 1367, while this suit was pending, he was challenged by name, by some anonymous monk, to defend his country's independence; which challenge he immediately answered: and in 1370 the Pope passed against him the final decree of deprivation.

The opinions of Wiclif seem to have had considerable influence in producing the parliamentary petition to the King, in 1371, for excluding ecclesiastics from offices of state; an anomaly which was at length, though but gradually, abolished.

In 1372, he proceeded to the degree of D.D., and was elected to the divinity chair in Oxford. About the same period, he published his "Exposition of the Decalogue;" from which, and his "Poore Caitiff," Mr. Le Bas has made some pleasing extracts, illustrative of his steady faith and fervent love of Christ, and of his mode of plain and simple exposition. In the mean time, his testimony against Romish oppression and corruption continued loud and strong; and, being in perfect unison with popular feeling, his name was second in the commission appointed, in 1374, to appeal against the shameless violation, on the part of Rome, of the statutes of *provisions* and *præmunire*. Though little was gained by the conference held for this purpose at Bruges, it opened Wiclif's eyes yet more to the tyrannical domination of the Papacy; and he

returned with the full conviction that the Pontiff was "the most cursed of clippers and purse-kervers." Accordingly, his denunciations against his power were more energetic than ever, and provoked the first violent ebullition of that displeasure which had long been kindling against him. A citation was issued for his appearance at St. Paul's, on the 19th of February, 1377, on a charge of maintaining and disseminating heretical doctrines: and it was mainly owing to the support of the celebrated John of Gaunt, that he escaped for a time the peril with which he was threatened.

On the day appointed for his appearance, Wiclif was attended to St. Paul's by the Duke of Lancaster, and by Lord Henry Percy, the earl marshal. The scene which ensued was exceedingly tumultuous. An immense concourse was collected in the church to witness the proceedings; and it was not without the greatest difficulty that a passage could be made through the crowd, for Wiclif and his distinguished companions to approach the spot where the Prelates were assembled. The Bishop of London, on observing the impatience with which the earl marshal was forcing his way, and not, perhaps, highly gratified by seeing the delinquent so powerfully attended, told the earl, peremptorily, that "if he had known what *maistries* he would have kept in the church, he would have stopped him out from coming there." This unceremonious address was instantly resented by "the fiery duke," who (possibly conscious that nothing more had been done than was necessary to make their way through the press) replied to the Bishop, that "he would keep such maistry there, though he said nay." The parties, at last, struggled through to our Lady's Chapel, behind the high altar, where the Archbishop (Sudbury,) the Bishop of London, and other Prelates, were assembled, together with several noblemen who had resorted thither to witness the proceedings. When Wiclif came into the presence of his judges, and stood before them to make answer as to the charges which might be produced against him, the earl marshal desired him to be seated; an indulgence which the fatigues of the day would render reasonable, and even necessary, "as he had many things to answer for, and therefore would have need of a soft seat." "This interference," says old Fox, "eftsoons cast the Bishop of London into a fumish chafe." He declared that Wiclif "should not sit there. It was not according to law or reason, that he, which was cited to appear before his ordinary, should sit down during the time of his answer, but should stand." Upon these words much angry and indecent altercation ensued; in the course of which the duke began to assail the Bishop with violent menaces, and told him that "he would bring down the pride not only of him, but of all the pre-lacy of England:" and added, "Thou bearest thyself so brag upon thy *parents*, which shall not be able to help thee: they shall have enough to do to help themselves." The *parents* of the Bishop were the Earl and Countess of Devonshire: and yet it would seem he was able to keep the noble blood in his veins from hotly rebelling at this imperious threat; for his reply was singularly moderate and wise: he declared that, in truth, "his confidence was not in his parents, nor in any man else, but only in God—in whom he trusted." The *soft answer* failed in this case to *turn away wrath*. The passion of the duke overcame both his prudence and his sense of propriety, (a circumstance not very unusual even in those days of chivalrous courtesy!) and he vented his indignation by saying, in a low voice, to his next neighbour, that "he would rather pluck the Bishop by the hair of his head out of the church, than he would take this at his hand." The words were not so gently uttered but they reached the ears of some of the Londoners near him. The duke was at that time far from popular with the citizens. He was not free from suspicion of some design upon their liberties. They had, moreover, been thrown into a state of some excitement by the display of angry feeling which they had witnessed. Hence,

the vindictive language of the duke set them instantly in a flame; and they cried out vehemently, that they would lose their lives rather than see their Bishop so contemptuously and brutally treated. On this, the uproar became general; the assembly was broken up in furious disorder; and the process against Wiclif was for a time suspended. The tumult of the day, however, did not end here: all London was speedily in confusion. A band of rioters proceeded, the next day, to the Savoy, the Duke of Lancaster's palace, one of the most princely structures in the kingdom, reversed his arms as those of a traitor, and massacred a clergyman whom they mistook for the earl marshal. The mob was at length dispersed by the exertions of the Bishop of London; the Mayor and Aldermen were removed from their offices; and their places are said to have been filled by the duke with dependents of his own.

On the accession of Richard II., an attempt being made, on the part of the Pope, to revive the exaction of Peter-pence, Wiclif again stood forward as the public advocate of his sovereign and country. Bulls were now issued against him; and early in the following year he appeared before the papal delegates at Lambeth. The Londoners, however, rose in his behalf; and a message from the queen-mother prevented a definitive sentence against him. Having delivered in a written answer to the charge of heresy, he was dismissed, with an admonition to abstain from the promulgation of his doctrines. Worn out, however, with anxiety and toil, he was seized with an alarming sickness, while at Oxford, in the beginning of 1379: and during his confinement the following circumstance occurred, which is highly characteristic of his unconquerable energy.

His old adversaries, the Mendicants, were in hopes that, with him, the season of suffering and danger would likewise be the season of weakness; and that they might thus have an opportunity of extorting from him some healing acknowledgment of his manifold sins against their order. With this view, they resolved to send a deputation of their body to his sick-bed; and, in order to heighten the solemnity of the proceeding, they took care to be attended by the civil authorities. Four of their own doctors or regents, together with as many senators of the city, or aldermen of the wards, accordingly entered his chamber; and, finding him stretched upon his bed, they opened their commission by wishing him a happy recovery from his distemper. They soon entered, however, on the more immediate object of their embassy. They reminded him of the grievous wrongs he had heaped upon their fraternity, both by his sermons and his writings; they admonished him that, to all appearance, his last hour was approaching; and they expressed their hope that he would seize the opportunity thus afforded him of making them the only reparation in his power, and penitently revoking, in their presence, whatever he might have uttered or published to their disparagement. This exhortation was heard by him in silence; but when it was concluded, he ordered his servants to raise him on his pillows; and then, fixing his eyes upon the company, he said, with a firm voice, "I shall not die, but live, and again declare the evil deeds of the Friars." The consternation of the doctors may easily be imagined. They immediately retired in confusion; and Wiclif was, happily, raised up again, and spared for several years longer, during which time he amply redeemed his pledge of renewed hostility to the Mendicants.

For an account of Wiclif's translation of the Bible into English, and the important consequences of that noblest of all the Reformer's achievements, we must be content to refer our readers to the sixth chapter of Mr. Le Bas' work.

In 1381, Wiclif opened a formal attack against the doctrine of transubstantiation, from the divinity chair at Oxford; which was immediately met by his adversaries, who were then predominant in the University, by a sentence of imprisonment, suspension, and the greater excommunication, as the penalties of teaching or listening to the doctrines which he maintained. Instead of the Pope, Wiclif threatened to appeal to the crown; a measure so bold that not even his protector, the Duke of Lancaster, would sanction its adoption. Compelled to oral silence, he nevertheless busied himself in preparing his tract, entitled, "*Ostiolum*; or, *The Wicket*;" in which he triumphantly exposed the absurdities of the dogma in question.

In June, 1381, that arrogant churchman, Courtnay, was raised to the archiepiscopal see of Canterbury; and, as might be expected, every means were adopted to stifle the energies of the great opponent of the hierarchy. At length, he was summoned to answer for his opinions at Oxford; and he accordingly put in two confessions, one in English, and the other in Latin, in which he fearlessly maintained the doctrines which he had previously advocated. That he did not waver, as his enemies would have us believe, is manifest from the result of the proceeding against him. Letters were obtained from the King, which condemned him to banishment from the University of Oxford.

He spent the remainder of his days at his living of Lutterworth, to which he had been presented in 1374, on his return from the conference at Bruges; where he occupied the intervals between the necessary duties of his pastoral care, in the production of a long series of publications, in which he continued to assail the manifold abuses of the ecclesiastical system. From some passages in these writings, it appears that he was aware of an attempt on the part of his adversaries to compass his death by every variety of machination. There were many causes, however, which tended to divert their malice.

The times were full of confusion. England was convulsed by contending factions. The antagonist Pontiffs were still engaged in anathematizing each other, and in tearing Europe to pieces. And then, although the Duke of Lancaster withdrew his open support from the Reformer, when once he committed himself to the sacramental contest, it was very doubtful whether he would endure the sacrifice of his valued and time-honoured friend. Besides, it was evident that the days of Wiclif were drawing to an end: and the result of all these circumstances was, that the man who for more than twenty years had made the kingdom echo with his testimony against the corruptions of the Church, was, nevertheless, doomed to close his immortal labours by a peaceful death. After his settlement at Lutterworth, his infirmities compelled him to ease the burden of his parochial duties by the assistance of a Curate. To the last, however, he did not wholly discontinue his personal ministrations; and it was his happiness to finish his course in the public execution of his holy office. On the 29th of December, 1384, he was mortally seized with paralysis, in his church, during the celebration of mass, and just about the time of the elevation of the sacrament. The attack was so severe as to deprive him of speech, and to render him utterly helpless. In this condition he lingered two days; and

was finally taken to his rest on the last day of the year, and in the sixty-first year of his age.

Such was the end of this extraordinary man. From the traditions respecting him at Lutterworth, Mr. Le Bas has selected the following, relative to the discharge of his pastoral duties, with which, and the comment thereon, we must close our analysis.

A portion of each morning, it is said, was regularly devoted to the relief of the necessitous, to the consolation of the afflicted, and to the discharge of every pious office, by the bed of sickness and of death. Every thing which is actually known respecting Wiclif, combines to render this account entirely credible. The duties of the Christian ministry form the incessant burden of a considerable portion of his writings. To the faithfulness and assiduity with which he discharged one very essential portion of those duties, the extant manuscripts of his parochial discourses bear ample and honourable testimony. There is nothing, therefore, which can tempt the most sceptical caution to question the report which describes him as exemplary in every department of his sacred stewardship. "Good priests," he himself tells us, "who live well in purity of thought, and speech, and deed, and in good example to the people, who teach the law of God up to their knowledge, and labour fast day and night to learn it better, and teach it openly and constantly, these are very prophets of God, and holy angels of God, and the spiritual lights of the world! Thus saith God by his prophets, and Jesus Christ in his Gospel; and saints declare it well by authority and reason. Think, then, ye priests, on this noble office, and honor it, and do it cheerfully, according to your knowledge and your power!" It is surely delightful to believe that the people of Lutterworth had before their eyes the living and breathing form of that holy benevolence which is here portrayed with so much admirable simplicity and beauty.—Pp. 296, 297.

In following Mr. Le Bas through the course of Wiclif's life, we have adhered strictly to events, abstaining from any discussions, which would have exceeded the limits of a review. To the biographer himself we refer for able defences upon those parts of the Reformer's conduct against which the Romanist historian, Dr. Lingard, has reiterated the cavils of his party, as well as for much interesting reflection upon the important facts of which he treats. To the main object of the volume, two supplementary chapters are added, in which the exertions of the followers of Wiclif, and the fate of his doctrines, are traced, from the time of his death to the period of the Reformation. We may also notice the chapter on Wiclif's opinions, as deserving of minute attention.

With respect to the "Library," of which this interesting volume forms the commencement, we shall finish, as we began, with our best wishes for its success. Occupied as the ground is by "Libraries" of almost every description, we trust that there is still room for one, which is very far from being the least deserving competitor for public patronage. If the present specimen is followed up by equal talent and interest in succeeding numbers, there can be no doubt that their ample merit will ensure an extensive demand: and we have too great confidence in the editorial sagacity and solid judgment of Archdeacon Lyall and Mr. Rose, to expect any falling off in an undertaking so auspiciously begun.

- ART. IV.—1. *The Day of Pentecost, or the Baptism with the Holy Ghost.* By the Rev. EDWARD IRVING, M.A. London: Baldwin and Cradock. Pp. 116.
2. *Fraser's Magazine.* No. XXIV.
3. *The Unknown Tongues discovered to be English, Spanish, and Latin; and the Rev. Edward Irving proved to be erroneous in attributing their Utterance to the Influence of the Holy Spirit. Also a private Arrangement in his Closet, previous to a Prayer-Meeting and Consultation in the Vestry, to which the Writer was invited by Mr. Irving, because he believed him to be in "the Spirit," and prayed that he might receive the Gift of Interpretation. Various interesting Colloquies between the Writer and Mr. Irving and his Followers; and Observations which manifestly shew that they are all under a Delusion.* By GEORGE PILKINGTON, who interpreted before the Congregation. London: Field & Bull. Pp. 26.
4. *The Unknown Tongues!! &c.; or, the Rev. Edward Irving arraigned at the Bar of the Scriptures of Truth, and found "Guilty."* By an earnest Contender for "the Faith which was once delivered to the Saints." London: W. Kidd. Pp. 32.
5. *The Morning Watch; or Quarterly Journal of Prophecy, and Theological Review.* No. XII. London: Nisbet.

It was our fixed determination to have allowed the lamentable exhibitions of Mr. Irving and his dupes, at the Scotch National Church, to have sunk into that oblivion which, both for the sake of the actors themselves and the credulous simpletons who are the victims of their "craft and subtlety," is most devoutly to be wished; but when one of the leading and most influential periodicals of the day allows itself to become the vehicle for disseminating the obnoxious heresy, and by its countenance gives, as it were, a stamp and value to theories and opinions in themselves grossly false and valueless,—we feel that we should be guilty of a dereliction of duty, were we longer to remain idle and unconcerned spectators. Stimulated by these motives alone, we have had recourse to the writings of some of our most learned divines, and also to the remains of those early Fathers of the Church who have touched upon the point, and we are now desirous of conveying through our pages that conviction to the public at large, which we ourselves entertain, and by which Mr. Irving appears to us to stand exposed, either as the dupe of his own enthusiastic imagination, or something infinitely worse, which, in Christian charity, we are unwilling to believe.

Let us, for instance, take merely a cursory glance at the history of this "gift of tongues," which Mr. Irving now claims as the peculiar inheritance of his own unspotted flock; and we find, that, as the

learned Conyers Middleton observed, in the times of the Gospel, in which alone the miracles of the Church are allowed to be true by all Christians, it was the first gift conferred upon the Apostles in a public and illustrious manner, and ever after looked upon as the chief of those conferred upon the first converts. But in the succeeding ages, if the Apostolic Fathers and their immediate successors are entitled to credit, when miracles began to be suspected, and assumed the appearance of being the cunningly devised conceits of man, it is worthy of observation that this gift is mentioned but once by a single individual, and then entirely ceased; which, according to the irrefragable testimony of Dodwell, took place about sixty years after the death of St. John.—“A Marci temporibus deficere cœperunt gratiæ illæ extraordinariæ; — defecere eorundem *dona linguarum.*” Diss. Iren. 2. § 44. But the “gift,” as claimed by Irenæus for the primitive Church, differs in every essential point from the figment of the inspired Scotch. These latter utter a gibberish utterly unintelligible even to themselves, although Mr. Pilkington’s Key has unlocked some of the mysteries of their godliness,—whilst the former, we read, were “heard to speak all kinds of languages in the Church.”

And here a question naturally suggests itself—For what purpose (we speak reverently) Divine Wisdom should see fit in this day, when the Gospel has been translated into every written and some unwritten tongues, to manifest such an extraordinary outpouring of the Spirit as is now claimed? Even in the earliest ages, when it might have been considered essentially necessary to the propagation of the Gospel, we find Irenæus sadly declaring that it was not the least part of his trouble, that he was forced to *learn the language* of the country, a rude and barbarous dialect, before he could do any good among them. And must we not then doubt, even on less suspicious testimony than we have at present, the perpetuation of a gift to a fraction of the Catholic Church not so eminent for its pure spirit of Christianity as its adherence to the dogmas of John Calvin? In speaking of the cessation of miracles, even in his own day, St. Chrysostom, moreover, says, that “the present strength of the Christian faith no longer needs them:”—“*Nῦν δὲ οὐδὲ ἀξίους δέδοται, ἡ γὰρ ἰσχὺς τῆς πίστεως οὐκέτι ταύτης δεῖται τῆς συμμάχας.*” (Vol. III. p. 65.)

Are the *slang-whangers* (to borrow an American term), who, under their arch-master, howl forth their nonsense, defiling the house of prayer, greater than the “ἀξίον” of old? or are the mummings of Mr. Irving likely to be of more avail than the soul-breathed aspirations of the Fathers and Martyrs of ancient time, who were deemed worthy to suffer for Christ’s sake, but not one of whom pretended to these miraculous powers? If we are asked why we disbelieve and disallow the claims preferred by these people, let St. Augustine

answer: "Cur, inquirunt, nunc illa miracula, quæ prædicatis facta esse, non fiunt? Possem quidem dicere, necessaria prius fuisse, quam crederet mundus, ad hoc, ut crederet mundus. Quisquis adhuc prodigia, ut credat, inquit, magnum est ipse prodigium, qui, mundo credente, non credit." (De Civ. Dei, lib. xxii. c. 8.)

There is one thing that militates against the supposition that these "Morning Watchmen" are themselves the deceived, which it may be proper to notice. Their organ has now been published for upwards of four years, and, it is quite clear, was established as a preparative for the further development of their pretended powers. The doctrines attempted to be therein maintained and promulgated, judging from the number before us, are in no instance based upon the true interpretation of Scripture; and are therefore dangerous to the best interests of a Christian community. The editor of the "Morning Watch," or, at all events, the originator and chief proprietor, is Irving Ipsissimus; and, of course, the train of argument admitted into its pages is tainted with his own heresy: it savours *much* of Calvinism, *little* of charity; violently opposes all creeds but that preferred by themselves; and has indulged in attacks upon the Established Church, as unmeasured as unmerited: and yet, forsooth, on such heads is the Holy Ghost said to have descended,—through such organs is the Divine will to be proclaimed!

If, in these remarks, our readers should discover any thing at variance with that forbearance which usually characterizes our pages, we have merely to observe, that neither on the score of religious truth or courtesy, does Mr. Irving deserve particular leniency at our hands. How does he speak of our church, for instance, in the last number of *Fraser's Magazine*? "The churches, and seats of learning, and high places, are but one great confederacy against the truth as it is in Jesus, and to smite with the fist of wickedness every faithful man, and cast them forth with indignity from their apostate and apostatizing synagogues. When I see the Presbyteries of the north, and the Bishops of the south, and the heads of the populace among the dissenting bodies, uniting to silence every watchman who hath in him any discernment or faithfulness, what can I conclude, but that God will rather stain their glory, than suffer his Son's glory to be by them overthrown?"—P. 758.

Verily, friend, you have no mean opinion of yourself! A truly spiritual Quixote art thou, Edward Irving! The *stain* brought upon the Gospel by all the professors of all other creeds is to be wiped out by thine immaculate self!!! Why, this is very midsummer madness; and we certainly shall not feel ourselves obnoxious to the cavils and objections of either this new apostle or his satellites for any thing we may say, after the above specimen of Christian humility and meekness.

"Quis tulerit Gracchos de seditione querentes?"

We should like to see an "oration" of Mr. Irving's, on the text—"Two men went up into the temple to pray."

In our last number, we mentioned the excellent discourse of Mr. Harness upon this point. That gentleman fully coincides with us in opinion, that the languages spoken by the Corinthian converts were languages then in use in the world, and, we may add, were never uttered by the early disciples save in the presence of persons capable of interpreting. For, says St. Paul, (1 Cor. xiv. 8,)—*Καὶ γὰρ ἂν ἀδελφὸν φωνὴν σάλπιγιξ δῶ, τίς παρασκευάζεται εἰς πόλεμον.* In what respect does this declaration of St. Paul coincide with the *on dits* of the Scotch church? The utterers of this new base coin do not even pretend to call it a sterling language: and had it not been for Mr. Pilkington, whom Mr. Irving would fain have enlisted as a gifted brother, we might have been as ignorant of the adulterated Spanish, Latin, &c., as the veriest dupe of the great miracle-monger. The title of Mr. P.'s work is the best key to the mystery; that single page speaks more than a volume: and to those who may be desirous of a perfect insight into the whole phantasmagoria, we recommend its perusal.

We must, however, for the present, dismiss Mr. Irving; which we do with the less reluctance, as he has promised a continuation, both of his first work upon the Day of Pentecost, and also of his correspondence with "Fraser;" in which he proposes a further exposition of his theories, and will, no doubt, indulge in congenial remarks upon the dignitaries of the Episcopal Church. When he has "written his book," like Job we shall be better able to deal with him.

But connected with this subject, we have had occasion to note a remarkable and very significant "sign of the times." The "Morning Watch," the organ and forerunner of these "seers of visions and dreamers of dreams," *abuses the Church!* An opponent, who pronounces Mr. Irving guilty at the bar of Scripture, praises Cheynell Bulteel, and of course *ABUSES THE CHURCH!!* An obscure Popish man, who edits an obscure Popish review, also an opponent of Mr. I., most virulently *abuses THE CHURCH!!!* We might go on,—but no; the first sentence in Jewell's *Apology* explains the origin of this hatred of our Establishment:—"Vetus illa est querela a primis usque Patriarcharum et Prophetarum ducta temporibus, et omnis memoriæ literis et testimoniis confirmata, *Veritatem in terris peregrinam agere, et inter ignotos facile inimicos et calumniatores invenire.*"

LITERARY REPORT.

The Philological Museum. No. I. November, 1831. Cambridge: Deightons. London: Rivingtons. 8vo. Pp. iv. 208.

REJOICED as we are in the revival of that valuable emporium of classical philology,—for the work before us is a new series of the *Museum Criticum*,—we could even have wished that it had been edited with sounder judgment, and with better taste. The articles are much too elaborate and dry; suited only to the established scholar and the profound critic. The youthful aspirant to future fame and the literature of ancient Greece and Rome, must be wholly lost in amazement at the vast abyss of learned labour and minute research, which they severally exhibit. They are evidently printed to display the attainments of the writers, rather than for any real ability which they possess. There is also an affectation in the orthography, in a certain class of words, which annoy plain old-fashioned folk excessively. Why cannot the editor of a classical periodical be content to spell after the established custom of his day, without attempting to astonish the readers of his miscellany by his superior qualifications in orthography? We sincerely hope that the second number will be free from any such puerilities; which, contrasted with the show of learning in the book itself, are absolutely ridiculous. The first paper which appears on biblical criticism, which forms part of the plan, we shall submit to an attentive scrutiny.

Picturesque Memorials of Salisbury: a Series of Original Etchings and Vignettes, illustrative of the most interesting Buildings, and other remains of Antiquity, in that city and its neighbourhood. No. I. 4to. Salisbury. 1832.

IN an ecclesiastical, as well as civil point of view, the illustrated memorials are highly interesting. The relics of monastic grandeur, which still remain in some parts of the kingdom are,

many of them, falling rapidly into total decay; and, even where the devastating hand of Time would have spared a venerated pile for ages longer, the tasteless possessor of modern days is continually defacing, by his supposed improvements, the monuments of the olden time of architectural magnificence. Old Sarum and its neighbourhood is very rich in antiquities of this nature; and we are glad to see that an editor so competent as the Rev. P. Hall, has taken upon himself the conduct of the work which is to preserve them from oblivion. To several of the projected views we observed that the word “destroyed” is affixed; and we cannot too sincerely congratulate those whose early associations are connected with this ancient city, that the memory of what has yielded to this sacrilegious havoc will at least be preserved. If cheapness of price and beauty of execution will ensure extensive circulation, Mr. Hall’s publication will certainly command the patronage which it deserves; and we trust that our brief testimony to its merits, will have the effect of making it more generally known.

A few Words, most respectfully addressed to Lord Chancellor Brougham, on the Misrepresentations, Exaggerations, and Falsehoods, respecting the Property and Character of the Cathedral Clergy of the Church of England. By the Rev. W. L. BOWLES, Author of the Life of Bishop Ken, and Canon Residentiary of Sarum. Salisbury: Brodie and Co. London: Rivingtons. Pp. xviii. 58.

WHEN we say that the pamphlet before us is characterized by the same nervous style and clear-sighted reasoning so conspicuous in the *Life of Bishop Ken*, we feel assured our readers will need no further inducement to enrich their quiver with another arrow for the defence of the Church, pointed by the same master mind to which we have already acknowledged ourselves so much indebted. Mr. Bowles, not content to

rest the issue of his cause upon its justice alone, has brought forward arguments and facts which are incontrovertible, and which fully establish his position, that, in many instances, the Bench of Bishops, and the other dignitaries of the Established Church, are, in reality, the "*working Clergy*;" whilst to the malignant query of a heartless ruffian, who asks, "Who ever heard of a Bishop being generous?" he replies by a reference to Mr. Butler, a conscientious papist, who has publicly testified, that the *private bounties*, passing through his hands, of the late venerable Bishop of Durham, were not less than ONE HUNDRED THOUSAND POUNDS!! Was ever a tithe of that sum contributed for charitable purposes by the aggregate band of restless and fierce jacobins who would now excite

"The fishwomen to lock their fish up,
And trudge away to cry 'No Bishop?'"

Did the *pious* Lord King, or the "*purist*," Earl Mountcashel, ever subscribe even the fraction of a farthing, in behalf of their suffering neighbours? or have either of these peers or their admirers (credat Judæus!) in any one relation of life, done aught for the public weal? Might we not, indeed, apply most justly to Lord King the epithet he, in his place in Parliament, so cowardly applied to the Cathedral Chapters, and designate him a "trumpery" Baron? But, in the words of Aristophanes,—*Βάλλ' ἐς κόρακας*,—we wash our hands of the slanderer.

A Sermon preached in St. Luke's Church, New York, September 23, 1831, on taking Leave of his Congregation. By the Right Rev. LEVI SILLIMAN IVES, D.D. Bishop of North Carolina. Published by Request. New York: printed at the Protestant Episcopal Press. Pp. 15.

THE teachers of the St. Luke's Sunday-School, thinking it "highly desirable to retain, in a permanent form, the farewell address of their late beloved pastor to his congregation, requested a copy for publication." Such is the avowed reason of submitting this discourse to the public; and it is

one equally creditable to both parties. The object of the Reverend Prelate throughout appears to be, to enforce upon the hearts of his hearers the imperative duty of supporting all institutions calculated to promote the glory of God, and the welfare and happiness of his creatures. The whole Sermon, indeed, displays intense anxiety for the eternal welfare of his flock, and promises well for the spiritual advancement of the diocese of North Carolina.

Meditations and Prayers previous to and during the Reception of the Holy Communion. By a MEMBER OF THE CHURCH OF ENGLAND. Third Edition. London: Whittaker, Treacher, and Co. Pp. iv. 143.

THE popularity of this manual is evinced by its appearance in a third edition; and we are decidedly of opinion that the public approbation has not been ill bestowed. It is, we understand, the work of a lady, though the modesty of the authoress has concealed her name. Though in great measure a compilation, it is not wholly so: the sources (principally Jeremy Taylor and Beveridge) are judiciously chosen, and no less judiciously employed. In a very small manual, we have a treatise on the nature and efficacy of the Lord's Supper, an essay for each day in the week, and a prayer appended to each essay. This is followed by the Communion office at length, accompanied by private prayers, and succeeded by others for occasional use. Fervent piety and sound doctrine are equally conspicuous in this excellent little volume; and to the young especially, we sincerely recommend it, as a valuable aid to the great result which it was intended to promote.

The Book of Common Prayer, and Administration of the Sacraments, &c. &c. With Explanatory Notes, selected from the Works of approved Writers of the Church of England. London: Nicol, Rivington, &c. &c. 1832. 32mo. Pp. xx. 476.

A PORTABLE edition of the Prayer-Book, with just enough of annotation and remark to explain the connexion

and import of the different services, and to enable the young and the ignorant to pray "with the spirit and the understanding,"—has long been a desideratum. To supply the deficiency is the object of the present publication; and we think that it has not altogether failed in attaining it. We subjoin the Preface, as the best exposition of the plan pursued in the Notes; which are, for the most part, simple, apposite, and useful.—

"In this edition of the Book of Common Prayer, some particulars of the formation of the Liturgy, with explanations of many parts of the services, are given in Notes accompanying the Text, and compressed into a small compass, that they may be of easy reference, and that the size of the Book may not be unsuitable to general use. The substance of the Notes is to be found in the writings of others, and has been gathered from the well-known commentaries of Lowth, Patrick, Horne, Comber, Nicholls, Wheatley, Shepherd, &c. The object in view is distinctness and brevity; the only merit to which the Work pretends is selection, and a desire to be useful to those who may not have the opportunity of consulting such Authors; it has been thus arranged in the humble hope of impressing upon the mind of youth especially, a sense of the beauty and excellence of the sublime Ritual of the Church of England."

The work is beautifully printed.

Lay-Helpers: or, a Plea for the Co-operation of the Laity with the Clergy. By the Rev. THOMAS SIMS, M. A. late of Queen's College, Cambridge, &c. London: Whittaker. 1831. 12mo. pp. xi. 264.

In several parishes in London visiting societies have been instituted; and, we have reason to believe, with advantage. At the same time their objects are liable to serious abuse; and powers have not unfrequently been assumed by lay visitors, to which, neither by profession nor by education, they are entitled. In availing himself, therefore, of lay cooperation great caution is necessary on the part of the minister; and

we should have been more satisfied with Mr. Sims's "Plea," if the nature of the assistance for which he pleads had been more accurately defined. Still there is much in his little book which is at least worthy of consideration; and we recommend it accordingly to the attention both of the Laity and Clergy.

The Mythology of Ancient Greece and Italy, intended chiefly for the Use of Students at the Universities, and the higher Classes in Schools. By THOMAS KEIGHTLEY, Author of "The Fairy Mythology," &c. London: Whittaker. 1831. 8vo. Pp. xv. 491.

As our journal is extensively read by persons engaged in tuition, we feel it a duty to Mr. Keightley, to direct the attention of this class of our readers to the volume which stands at the head of this notice. Even in our more immediate province, a work illustrative of the religious notions of ancient Greece and Rome may fairly claim some mark of attention; and we shall therefore offer no apology for speaking of one, which is calculated to throw considerable light upon the early writers of classical antiquity. Not contented with relating the mere mythological details of gods and demigods, our author has gone deeply into what may be called the philosophy of ancient fable, and has rendered the investigation of its origin and progress a source of pleasing and instructive study. In the chapter on Cosmogonies, and in the Homeric Cosmogony more especially, there is abundant evidence of deep and laborious research; while the easy and elegant language in which the *mythi* are related, leads the reader on from chapter to chapter, with all the interest that a well-told tale is accustomed to create. Mr. Keightley requests a consecutive perusal of the entire work, and we are assured that those for whom it is designed will feel no difficulty in acceding to his wish. It is no mean proof of the intrinsic value of his labours, that a German translation is in rapid progress; and the volume only requires to be sufficiently known, in order to become a stock book in every respectable seminary in our own country.

Village Rhymes. London: Seeley. 1831. 12mo. Pp. 112.

THESE rhymes, which are introduced by a dialogue in prose, and accompanied by appropriate sketches, are intended to imbue the infant mind with moral and religious sentiments. It is a pretty present for children; and though we might be disposed to cavil at an occasional expression, we have no fault to find with it on the whole.

A Friendly and Serious Address to the Poor of the Parish of St. Botolph, Aldersgate, on Occasion of the expected Approach of the Cholera Morbus.

As the probability of the appearance of the Cholera in the metropolis seems to have increased considerably of late, we think it a duty to point to the example which is here set by Mr. Causton. Should this tremendous scourge be sent among us, its ravages may reasonably be expected to be most severely felt among the poorer classes; and nothing, perhaps, will be more effective in rousing them to a sense of their danger than the pastoral warnings of the Clergy. To the truly affectionate and pious admonitions which Mr. C. has urged on spiritual grounds, he has wisely subjoined the most approved means, under Providence, for the prevention or mitigation of the disease. The Address is purely local; but its plan may be beneficially adopted in other parishes.

Advice for the proper Observance of the Sunday. Intended principally for the Labouring Poor. By the Rev. EDWARD BURTON, D.D. *Regius Professor of Divinity in the University of Oxford.* Oxford: Parker. London: Rivingtons. 1831. 12mo. Pp. 20.

By such little tracts as this, and some others of the same kind, we will venture to say that more real and substantial

good is done, than by all the truly able and learned works by which Dr. Burton has acquired his well-earned fame. How truly noble is it to witness a Professor of Divinity in the first University in the world, no less mindful of his poor parishioners at Ewelme than of his high official functions at Oxford! As a conscientious parish priest, solicitous for the spiritual welfare of the meanest of his flock, his memory will be hereafter as deeply revered, as for his superior talents, extensive learning, and academical celebrity. The tract before us is printed for cheap circulation.

Prayers for private Worship; selected from the Holy Scriptures, the Liturgy of the Established Church, and the Devotional Writings of Bishop Wilson, Bishop Gibson, Bishop Ken, Bishop Andrews, Bishop Cosins, Rev. H. Jenks, Rev. N. Spinks, Mr. Nelson, and others. By the Rev. Sir F. L. Blossie, A. M. Dublin: Curry. 1831. 24mo. Pp. xii. 351.

To the many and excellent manuals of family worship which, of late, have multiplied upon us, the present is a valuable addition. The sources from which the selection is made, are a sufficient voucher for the true devotional sentiments expressed in the Prayers and Meditations which it contains.

False Sanctity, [versified] or, the Modern Tartuffes. To my Country. London: Roake and Varty. 1831. 8vo.

THIS is a spirited *jeu d'esprit*; well worthy the attention of the saints, or rather the sinners, of the Anti-slavery committee. The speeches which are put into the mouths of Messrs. Buxton, Macaulay, and the rest of the tribe, are highly characteristic of those redoubted personages. Oh Cant! Cant! Cant! when will there be an end of thy pharisaical professions in this great city?

SERMON

FOR SEPTUAGESIMA SUNDAY.

GENESIS I. 1.

In the beginning God created the heaven and the earth.

THERE is implanted in the human mind a strong desire to know the origin and nature of things, and to trace up effects to their causes. This shews itself even in children, who often destroy the trifles that are put into their hands for their amusement, merely to ascertain from what source proceeds the gratification they feel. As they advance in years, it accompanies them, but aims at higher objects. Doubtless this principle of curiosity was given to man, by the all-wise Creator, for good ends; and, under proper direction and within due limits, may be made subservient to the best purposes. It dives into the ocean, and explores the secrets of the great deep; it penetrates into the heart of the earth, and analyzes the riches of the mineral kingdom; it soars into the regions of the sky, and discovers the magnitude and motions of the heavenly bodies, their distance from, and their influence upon, each other and this earth. And the general effect of these discoveries is, to display the glorious perfections of the great Creator, and to lead the mind to reverence and adore him.

But this effect has not always been produced. With pain it must be acknowledged that there have been men, whose curious researches into the wonders of nature have terminated in very different results. Such was the case with many of the ancient heathen philosophers. The notion of a creative power that could produce things out of nothing, seemed to be above the reach of their natural conceptions. Hence they invented various and strange hypotheses to account for the existence of the world. One sect held that the world was eternal,—that it existed from all eternity, and never had a temporal beginning. If this be true, the world must have its essence from itself, and exist of necessity. But the Being whom we call God is a necessarily and self-existent Being. And since reason cannot conceive two beings of this nature, it follows that the world cannot be eternal, but must have been made in time by another. Moreover the actual state of the world confutes the supposition of its eternity. The progress which takes place in every succeeding generation of mankind in the arts and sciences, in the ways of freedom and commerce, and in the cultivation of the earth, leads the mind back, not only to the infancy of these things, but to the time when they were not. Also the various nations that have inhabited the earth, the letters they have used, the languages they have spoken, have *known* originals; and may be traced to their first authors.

Other philosophers have suggested a different but a more absurd hypothesis. They supposed that the world came by chance; that it appeared in its present admirable order by an accidental and unaccountable meeting together of innumerable atoms. But is there any one that would not smile at the credulity of the man who should maintain that a house was built by merely throwing together, without any order,

a heap of unprepared stones and pieces of timber? We all know what skill and contrivance are requisite in the construction of our little habitations: and shall chance, which could never build the smallest house or cottage, be able to erect the wonderful fabric of the universe? Even the lines in a globe cannot be made without art: and shall the earth, which that only imperfectly imitates, be formed without it? Examine the formation of man. What ingenuity must the painter employ to portray the human countenance! With what skill must the sculptor handle the chisel to turn the shapeless block into the comely figure of a man! And is there no skill necessary in the formation of the original? Is that noble countenance, that elegant form, the effect of mere chance—an unmeaning, ridiculous thing? How correctly did the apostle argue that “the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.”

But we are not left to the researches of curiosity and the deductions of reason, to ascertain the origin of the world. We have the unerring word of God himself to enlighten us on this point. In the introductory part of that word it is written, “In the beginning God created the heaven and the earth.” *In the beginning*—a plain refutation of the opinion of the eternal state of the world. The existence of all things is ascribed to the Divine Being. The heaven and the earth, and all the variety of beings that inhabit them, are the effect of his power and wisdom. Infinite wisdom planned the world; infinite power produced it out of nothing: “He hath made the earth by his power: he hath established the world by his wisdom, and hath stretched out the heavens by his understanding.”

“And the earth was without form and void.” At first it was a mere chaos. The several elements were mixed together, and “darkness was upon the face of the deep.” But God spake and it was done; he commanded, and they were created. “He said, Let there be light, and there was light.” The finer particles of matter, which made light and fire, were separated from the more gross and dark;—they were scattered through the whole system, but centered afterwards in the sun in greatest abundance.

“And God said, Let there be a firmament;” or, as the margin of our Bibles more properly renders it, an “expanse,” “in the midst of the waters; and let it divide the waters from the waters.” “And God said, Let the waters under the firmament be gathered together unto one place, and let the dry land appear.” By the firmament or expanse is meant the air or atmosphere around us, which divides the waters of the sea from the waters that float above us in clouds and vapours. The several elements of air, earth, and water, were thus properly adjusted, their respective places assigned, and the due bounds of each settled.

“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself.” A principle of vegetation was communicated to the dry land, or earth, by which the various herbs, plants, and trees sprung up, brought forth their proper fruits, and shed their seed for the further

production of their kind, so that the earth might ever furnish food for the different animals to be created.

"And God said, Let there be lights in the firmament to divide the day from the night; and let them be for signs, and for seasons, and for days, and years," and "to give light upon the earth." The sun, the moon, the stars, and the planets, were thus created: to each was assigned its proper orbit, its periodical revolution fixed, and its utility determined.

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament." "And let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind." Thus the various animals came into existence; and to each were allotted the qualities proper for living in their respective elements. To the winged fowl was given power of flying in the open air; to the fish of swimming in the waters; while the cattle and creeping thing were appointed to dwell on the earth.

Last of all *man* was "formed of the dust of the ground;"—He who was to "have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth." As this was the most noble part of creation, the crowning act of the whole, Moses describes it in more sublime language, and accompanies it with more solemn circumstances: "And God said, Let *us* make man in our image, after our likeness;"—thus, in the formation of his reasonable and accountable creatures, uniting with his own eternal essence his ever-blessed Son who was to redeem them, and his Holy Spirit, who at the dawn of creation had "moved upon the face of the waters," and who was to enlighten and restore to order the dark chaos of their benighted minds.

"So God created man in his own image, in the image of God created he him." By the Divine image in which man is here said to be created, is meant the moral image of God; viz. *uprightness, true holiness, and knowledge*. That the mind of man was endued with true knowledge, we learn from St. Paul, who speaks of the Colossians as "having put on the new man, which is *renewed* in knowledge, after the image of him that created him." Adam knew his Maker; he knew his glorious perfections, his power, his wisdom, his holiness, his goodness. He knew his relation to God, his duty towards him, and his dependence upon him. He saw the glory of God in his works, and studied them that he might glorify him. In the book of Ecclesiastes it is said, "God made man upright;" and St. Paul exhorts the Ephesians to "put on the new man, which after God" (or according to the image of God) "is created in righteousness and true holiness." Adam was naturally and habitually righteous. His *heart* was properly disposed towards God. The law was not then written on tables of stone, but on his heart. His *will* was conformed to the mind of God. It had no such bias to evil as we now have; but was disposed to comply with the Divine will in all respects. His *passions* were all in complete subjection to his reason. The *affections* of his soul were directed to all that was holy, just, and

heavenly. He loved God above every thing,—considered him as the supreme good and the grand source of happiness. He loved the creatures for the Creator's sake; and all the beauty he discovered in them, led him the more to adore and love his God. In the apocryphal Book of Wisdom, it is said, "God created man to be immortal, and made him an image of his own eternity." Had Adam continued in his original state of uprightness and purity, had he never defaced the Divine image in which he was created, he would, probably, have been translated, without pain or death, to an immortal state of happiness far superior to that of Paradise; and all his posterity would have been confirmed in the same condition of immortality and happiness, without the danger of falling as he did: for as it is certain that all mankind, descended from Adam, are involved in the consequences of his fall, we may justly conclude, that, had he maintained his integrity, they would have all shared in the happy fruit of it. But as Scripture is silent on this point, it becomes us to restrain an idle curiosity that can be of no possible benefit. One thing is certain, that "God did create man upright; but they have sought out many inventions." The crown is fallen from his head, the glory is departed from him. Instead, then, of employing ourselves in unprofitable conjectures as to what might have been our case if Adam had not transgressed the command of his Maker, let us rather reflect upon what our condition actually is. Let us with sorrow behold that monument of our disgrace recorded by the sacred penman; that, on account of wickedness, "it repented the Lord that he had made man, and it grieved him at his heart." Let us with the deepest contrition deplore those crimes that exposed the Saviour of the world to the greatest torture and agony, which nailed the Son of God to the cross. This is a subject which cannot but be productive of the most essential benefit. Pious meditation upon the manifold frailties to which we are liable, and the innumerable sins of which we are guilty, will humble our proud hearts, will lead us to pray that God, for his mercy's sake in Christ Jesus, would pour down upon us the influences of his Holy Spirit to renew and assist our corrupt natures, and will make us more diligent in our endeavours to regain that knowledge of duty, that uprightness of heart, that submission of the will to God, and that affection of soul towards him, which constituted the Divine image in which our first parent was made.

It is an extraordinary fact, and deserving of notice, that, notwithstanding some of the ancient philosophers invented strange absurdities to account for the existence of the world, there prevailed among the heathen nations of antiquity, and still exist in countries where the light of God's word does not shine, notions of the creation of the world and the formation of man agreeing in many particulars with the Mosaic history. This fact merits our notice, because it strongly corroborates the truth of Moses' narration, and can be accounted for, only by admitting that these nations had these particulars by *tradition* from the parent of mankind. From Adam to Noah, the generations of men were so few, and their lives of such duration, that the true account of the Creation could not be much altered or corrupted. After the Flood, when for their wickedness in attempting to build the

Tower of Babel God dispersed mankind, the inhabitants of the earth, becoming idolaters, by degrees forgot some and disfigured other parts of the original account of creation, and handed down to their posterity those imperfect and corrupt notions of it which are to be found among them. Infinitely superior, however, to all these adulterated and perverted histories of the Creation, is the narration which the inspired writer gives in the chapter before us. Concise but clear, simple but sublime, it bears every evidence of having been dictated to Moses by the inspiration of God, and carries in its very front the stamp of eternal truth.

Creation is a fit subject for the frequent meditation and serious study of man. "The works of the Lord are great, sought out of all them that have pleasure therein." It is a subject that comes recommended to our attention by a variety of forcible motives. The study of it is a duty we owe to God and to ourselves. It leads our thoughts to the great Creator, to his glorious perfections; disposing us to fear his omnipotence, to adore his omniscience, and to love his unbounded goodness. It likewise furnishes the mind with the most pleasing entertainment; and to the thinking though unlettered man, as well as to the man of science, is a source of continued delight. Every part of creation affords useful and moral instruction. "The fowls of the air, who sow not, neither do they reap, nor gather into barns," teach us a lesson of dependence on Divine Providence. "The flowers of the field, which are cut down and wither," remind us of our mortality,—that ere long *we* shall be cut down by the stroke of death, and fade away suddenly like the grass. Sloth is put to the blush by the industry of the ant. Intemperance is admonished by the sow that walloweth in the mire. Pride is humbled by the worm that crawls beneath its feet, destined perhaps one day to feast on its mortal remains. In a word, every thing around us is capable of contributing to our rational delight and to our moral improvement.

Creation preeminently claims the admiration and gratitude of man. We are told in the book of Job, that when God laid the foundations of the earth, "the morning stars" (i. e. angels) "sang together, and all the sons of God shouted for joy." And in the book of Revelation we read, "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, honour, and power: for thou *hast created* all things, and for thy pleasure they are and were created." Shall the holy angels be affected with joy at the production of the earth, and admire and celebrate the works of God; and shall man be unaffected, and withhold his admiration and praise?—*man*, to whom the earth is given for an habitation; for whose support and delight it was filled with so many good things; to whose authority the inferior creatures are made subject, and for whose use they were chiefly designed? Rather let us resolve, like the pious Psalmist, that we "will sing praises, unto our God while we have our being." The more attentively we look into the works of nature, the more glorious they will appear, and the more we shall magnify the Divine Artist.

As God is the Creator of all things in heaven and in earth, he has

an undeniably *absolute dominion* over all creatures; and the most implicit subjection to his laws is due from them. But, alas! there is one part of the creation, and that too the noblest part, which has dared to defy the authority and to transgress the rules of its Maker. What a lesson of obedience do the irrational works of God hold out to rational man! "Mine hand," saith the Lord, "hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together." "The most loyal and obedient servants, which stand continually before the most illustrious prince, are not so ready," says a learned author,* "to receive and execute the commands of their sovereign lord, as all the host of heaven and earth to attend upon the will of their Creator." "Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number: he calleth them all by names, by the greatness of his might; for that he is strong in power, not one faileth;" but every one maketh his appearance, ready to observe the designs of their great Director. Thus the Lord commanded, and "they fought from heaven; the stars in their courses fought against Sisera." He "commanded the ravens to feed Elias; and they brought him bread and flesh in the morning, and bread and flesh in the evening;" and thus a prophet lived merely upon the obedience of the fowls of the air. He spake to the devouring whale, "and it vomited out Jonah upon the dry land:" and so another prophet was delivered from the jaws of death by the obedience of the fishes of the sea. Do we not read of "fire and hail, snow and vapour, and stormy wind, fulfilling his word?" And shall there be a greater coldness in man than in the snow?—more vanity in us than in a vapour?—more inconstancy than in the wind? If the universal obedience of the creature to the will of the Creator cannot move us to the same affection and desire to serve and please him, they will all conspire to testify against us, and condemn us, when God shall call unto them, saying, "Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me."

In every condition of life, adverse as well as prosperous, the true servants of God may find a never-failing source of consolation in piously meditating upon his works. Those glorious perfections of the Deity which creation sets forth, inspire us with confidence, and trust, and hope in him. God is *omniscient*; "the eyes of the Lord are in every place;" and he sees the past, the present, and the future at one glance. Nothing then can happen without his knowledge. His *power* is irresistible and subject to no decay. "The Creator of the ends of the earth fainteth not, neither is weary;" he "worketh all things after the counsel of his own will." He is consequently *able* to bless and succour us. And of his *willingness* to help, we are abundantly assured. "God will not despise the work of his hands." "He will not suffer thy foot to be moved." We are exhorted to "cast all our care upon him, for he careth for us." "Happy is he whose hope is in the Lord his God, which made heaven, and earth, the sea, and all that therein is."

* Pearson on the Creed, 8vo. edition, pp. 121, 122.

To conclude,—in that day, when the mystery of God shall be accomplished, this world,—the wonderful effect of Divine power and wisdom, and the scene of so many miracles both of providence and grace,—shall be destroyed, and all its glories laid in ruins; the heavens shall depart like a scroll; the elements shall melt with fervent heat; the earth and the works that are therein shall be burnt up. But not so with man. Amidst the crash of a dissolving world, *he* will be called to enter upon another and a never-ending state of existence,—a state either of inconceivable bliss or of woe unutterable, according as he has done good or evil in this life. The wicked “shall go away into everlasting punishment; but the righteous into life eternal.” Let us then not deface the beauty of creation, and disturb the harmony of nature, by our sins. On the contrary, let us unite with his works in glorifying the Creator, by the purity and holiness of our thoughts and words, and by the justice and charity of all our actions. So may we hope, when this heaven and earth shall pass away with a great noise, to be admitted into that new heaven and earth wherein dwelleth righteousness, and where they “that have done the will of God abide for ever.”

J. S.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XVIII.

BARDESANES.

Bardesanes, cujus etiam Philosophi admirantur ingenium.

Hieron. de Vir. III. §. 33.

AMONG the primitive Fathers there were occasional seceders from the orthodox faith; and already, in the instance of *Tatian*, a new sect has been seen to spring from their perverse imaginations. Another example of this defection is afforded in the person of BARDESANES, the Syrian; who was led away, for a time at least, by some of the extravagant tenets of the Valentinians. According to Epiphanius (*Hær.* 56.) and Theodoret (*Hær. Fab. I. 22.*), he was born at Edessa, in Mesopotamia; and the Edessan Chronicle, which was written about the middle of the sixth century, dates his birth in the year 154. In early life he was a strenuous assertor of Christianity; and wrote certain works relative to the persecuting spirit of the times. He was otherwise also a voluminous writer, and, besides several treatises against heresies, composed one against Marcion in particular. A long extract from a Dialogue on “Fate,” which he dedicated to Marcus Antoninus, is preserved in the *Præparatio Evangelica* (VI. 10.) of Eusebius. His disciples were numerous, some of whom translated his writings into Greek; so that the knowledge of that language, which Epiphanius says that he possessed, was in all probability scanty and imperfect. Abgarus, King of Edessa, who was himself also a

zealous Christian, seems to have held him in very high estimation; and a law enacted by this prince, of which he speaks in the extract above mentioned, was apparently passed at his suggestion. Of the sincerity of his early attachment to Christianity, the following anecdote, related by Epiphanius, affords a pleasing testimony:—Being urged by Apollonius, a friend of Antoninus, to renounce Christianity in order to avoid persecution, he replied; "I am not afraid of death, which I shall not escape, even were I not to disobey the Emperor.*" In addition to the works already enumerated, Bardesanes also composed 150 metrical Psalms on the model of those of David;† and perhaps he was the author of a treatise on the Indian philosophers, called by the Greeks *Gymnosophistæ*.

This last work, however, is attributed by Porphyry (*de Abstin.* IV. 17.) to *Bardesanes the Babylonian*, whom it has been usual to regard as a distinct individual from Bardesanes the Syrian, on account of a supposed difference in the periods at which they respectively flourished. In the passage above cited, Porphyry, who was born about the year 232, says, that Bardesanes "lived in the time of our fathers;" making him also, in another place (*de Styge*, p. 282.), contemporary with the Emperor Heliogabalus, who died A. D. 222. It appears, on the other hand, from all the writers who mention the Syrian, that he lived under M. Antoninus, and that his Dialogue on "Fate" was inscribed to that Emperor. Eusebius indeed does not expressly give the imperial title to Antoninus, and it has therefore been argued, but without the most distant shadow of reason, that the work was dedicated to some private friend of the writer. Now Marcus Antoninus died A. D. 180, so that the latest date which can be assigned to the Dialogue is the commencement of that year. Taking, therefore, the year 154 as the date of his birth, upon the authority of the Edessan Chronicle, Bardesanes had reached his twenty-sixth year when he wrote the book in question; and supposing with Tillemont and others that he and the Babylonian were one and the same person, in the year 220 he had attained the age of sixty-six. Dodwell also maintains this identity, though he endeavours thereby, in opposition to the united testimony of Eusebius, Jerome, and Epiphanius, to substantiate an opinion, that Bardesanes the Syrian was not contemporary with Antoninus the philosopher. It is more probable that Porphyry refers to events which took place towards the conclusion of his life; and that the writings, which Eusebius mentions, were produced at a much earlier period. Independently of the inscription to the work on Fate, the appeals which he made in favour of the persecuted church of Syria, are perfectly reconcilable with the reign of Marcus, and equally at variance with that of Heliogabalus. Epiphanius, indeed, appears to say that Bardesanes did not survive the reign of Verus; but Grabe (*Spicel.* I. p. 317.) would read *Varius*, i. e. Heliogabalus, instead of *Verus*; and he is in all probability correct. It may be remarked, however, that the chronology of Epiphanius is not always to be depended upon.

* See Euseb. Hist. Eccl. IV. 30. Jerome de Vir. Ill. 33. Epiphanius. Hæc. 56.

† Assemani Bibl. Oriental. T. I. p. 132.

Of the writings of Bardesanes, and of the Dialogue on Fate more especially, Jerome speaks in terms of the most unqualified commendation. "If such," he observes (*Vir. Ill. §. 33.*), "be the force and beauty of a translation, what an estimate must be formed of the original!" In other parts of his works also he eulogizes his eloquence and learning, and speaks of his talents as a source of admiration, even to philosophers. It should seem that the main purport of this treatise was to prove the free-agency and responsibility of man. The fragment, to which reference has already been made, compares the reasoning and intellectual faculties of the human mind with the blind instinct of other animals; and infers from the different habits, and laws, and religions of different countries, an innate power in man of making his choice between them. That the mind is wholly uninfluenced in its operations by any physical force or necessity, is also inferred from the resolution with which Christians, in defiance of the severest persecution, resist the commission of any thing which is opposed to the precepts of Christ. The conclusion, as preserved in Eusebius, is subjoined; besides which, a few brief extracts from the work on the Indian Gymnosophists are still extant in Porphyry's *Treatise de Abstinencia*.

Τί ἐξ ἐρωόμεν περὶ τῆς τῶν Χριστιανῶν αἵρέσεως, ἧς ἡμεῖς οἱ δοξασταὶ πολλοὶ ὄντες καὶ ἐν διαφόροις ἀνέστημεν κλίμασιν, ἐν παντὶ ἔθναι καὶ κλίματι, οἵτινες πολλοὶ ὄντες, ἐν ὀνόματι κεκλήμεθα; Καὶ οὔτε οἱ ἐν Παρθίᾳ Χριστιανοὶ πολυγαμοῦσι, Πάρθοι ὑπάρχοντες· οὐθ' οἱ ἐν Μηδίᾳ κυσὶ παραβάλλουσι τοὺς νεκρούς· οὐχ οἱ ἐν Περσίᾳ γαμοῦσι τὰς θυγατέρας αὐτῶν, Πέρσαι ὄντες· οὐ παρὰ Βάκτροις καὶ Γάλλοις φθέρουσι τοὺς γάμους· οὐχ οἱ ἐν Αἰγύπτῳ θρησκεύουσι τὸν Ἄπιν, ἢ τὸν Κόνα, ἢ τὸν Τράγον, ἢ Αἴλουρον· ἀλλ' ὅπου εἰσιν, οὔτε ὑπὸ τῶν κακῶς κειμένων νόμων, καὶ ἐθῶν νικῶνται· οὐθ' ἢ ὑπὸ τῶν ἀρχῶν πρυτανευομένη γένεσις αὐτοὺς ἀναγκάζει τοῖς ἀπειρημένοις κακοῖς ὑπὸ τοῦ Διδασκάλου αὐτῶν χρῆσθαι· νόσφ' ἐξ, καὶ πενία, καὶ πάθει, καὶ ταῖς νομιζομέναις ἀτιμίαις ὑπόκεινται. Ὡσπερ γὰρ ὁ ἐλεύθερος ἡμῶν ἄνθρωπος δουλεύειν οὐκ ἀναγκάζεται, κἂν ἀναγκασθῇ, ἀνθίσταται τοῖς ἀναγκάζουσιν· οὕτως οὐδὲ ὁ φαινόμενος ἡμῶν δούλος ἄνθρωπος τῆς ὑποταγῆς ἐκφεύγειν ῥαδίως δύναται. Εἰ γὰρ πάντα ἐδυνάμεθα, ἡμεῖς ἂν ἤμεν τὸ πᾶν, ὥστε εἰ μὴδὲν ἐδυνάμεθα, ἄλλων ἤμεν, ὡς προεῖπον, ὄργανα, καὶ οὐχ ἑαυτῶν. Θεοῦ δ' ἐπινεύσαντος, πάντα δυνατὰ καὶ ἀνεμπόδιστα· τῇ γὰρ ἐκείνου βουλήσει οὐδὲν ἀντιστῆναι δύναται. Καὶ γὰρ τὰ δοκοῦντα ἀνθίστασθαι, αὐτοῦ χρηστοῦ ὄντος, καὶ συγχωροῦντος ἐκάστη φύσει ἔχειν τὴν ἰδιότητα, καὶ τὸ ἀντεξοῦσιον τοῦ θελήματος, ἀνθίσταται. (*Ap. Euseb. Præp. Evang. VI. 10.*)

At what period of his life, and under what circumstances, Bardesanes enlisted in the ranks of heresy, there is no means of ascertaining. His book of Psalms is known to have inculcated the system which he adopted; and they were afterwards remodelled by Ephrem the Syrian: unless indeed the Hymns of Ephrem, which exposed the errors of his countryman, were an original composition, though set to the same tunes. However well adapted these Psalms may have been for the

diffusion of heterodoxy, and however deserving of the censure which was bestowed upon them by Ephrem, it is very unjust to impute to Bardesanes all the absurdities of the Valentinians. His doctrines are explained at length in a Dialogue *De recta in Deum fide*, or *contra Marcionistas*; ascribed to Origen, but in all probability written in the fourth century. From this it appears that he received all the books of the Old and New Testament, though with the addition, according to Epiphanius, of certain apocryphal books; that he unequivocally asserted the unity of the Godhead; and that he believed in the co-operation of the *Logos*, or Son of God, with the Father in the creation of the world. Misconception respecting the origin of evil, originating in the Chaldaic philosophy, in which he was well versed,* was the groundwork of all his errors. In order to account for this imaginary inconsistency with the supreme perfection of the divine attributes, he maintained that the devil was a *self-existent* being,† opposed to the benevolent purposes of the Creator. To his independent agency he referred the corruption of human nature; man being seduced into sin, and the soul thereupon removed from its ethereal tenement into a gross carnal body. To redeem mankind Christ came; a man in appearance only, and partaking in no wise of the substance of the Virgin Mary.‡ He affirmed also that there would be no resurrection of the body; but that true Christians would ascend to heaven invested with another body, of an ethereal and imperishable essence: and this opinion he grounded upon the declaration in 1 Cor. xv. 37: "*Thou sowest not that body which shall be.*" These opinions Bardesanes, in all probability, imbibed from the Valentinians; but he is not therefore to be classed among the decided advocates of that heresy. It is pleasing also to learn from Eusebius, that he afterwards retracted some of his errors, though he did not entirely shake them off.

From the passage of Epiphanius, as above cited, with the amendment of Grabe, it may be fairly inferred that Bardesanes died about the year 220 or 221. He left behind him a son named *Harmonius*, who inherited the talents, and adopted the opinions, of his father. See Sozomen. Hist. Eccl. III. 16. Theodoret. Hær. Fab. I. 22.

CONVOCATIONS.

MR. EDITOR,—Much has lately appeared in your valuable periodical on the subject of the Convocation; so much, indeed, that, with small leisure to go into the question at length, I may well be excused from prefacing the few observations I am about to make with any arguments on the subject of its use and necessity. The point to which I would, through your publication, invite the attention of the Clergy, is this: How can the object, which all admit to be so desirable, be rendered attainable? To that question I reply—by petitioning the

* Euseb. Pr. Ev. VI. 9.

† Origen c. Marcion. §. 3. ἐγὰρ τὸν Διάβολον αὐτοφύη λογίζομαι, καὶ αὐτὸ γέννητον.

‡ Ibid. Διὰ Μαρίας, ἀλλ' οὐκ ἐκ Μαρίας.

King. This may be done effectively by means of clerical meetings. At these, petitions may be drawn up and agreed to—one might make the round of each diocese, and, when fully subscribed, it might be sent to the Bishop, who would, doubtless, take care to bring it to the royal eye.

The King has sworn to maintain the Bishops and Clergy of the English Church in all the privileges that by law pertain to them. There is not a more ancient or undoubted privilege than that of the Convocation; a privilege, however, which our Church now only nominally enjoys. The King has declared on many occasions, and (which is most to the purpose) when THE CONVOCATION congratulated him on his accession, his determination to uphold the rights of the Established Church. His Majesty will not be unfaithful to his declarations. From ministers we expect nothing; but, happily, ministers are not responsible in Church matters; however tolerated in practice, their interference here is intrusive and unconstitutional. The Privy Council are the only responsible party in these affairs; and *them* we need not fear.

In the hope that this hint will not be lost upon your clerical readers, I am, Sir, very obediently yours,
A CHURCHMAN.

CREED OF OUR ANTE-NORMAN FATHERS.

MR. EDITOR,—In answer to the inquiry of your correspondent, E. W. (p. 564, Vol. XIII.) respecting the researches of Dr. George Hickes upon the creed of our Ante-Norman fathers, I beg leave, particularly, to refer him to the following work by that eminent scholar: *Several Letters which passed between Dr. George Hickes and a Popish Priest.* 8vo. London, 1705.

In that volume are to be found various important statements, illustrating the *ancient* religion of England: indeed, quite enough to shew that modern Popery has no claim to any such venerable character. At the end of the book are printed the Offices for the Canonical Hours, as used among the Anglo-Saxons; which will be found highly satisfactory to the Protestant posterity of that people. Whether Dr. Hickes has left any unpublished monuments of his labours in this interesting field, I am not able to say.

The whole subject, indeed, was never, perhaps, systematically examined until an attempt of the kind was made in the Bampton Lectures of 1830; but scattered evidences appeared in print, from the time of Archbishop Parker down to the days of Dr. Hickes, amply sufficient to convince candid inquirers that the Ante-Norman doctrines of our national Church were very nearly identical with those adopted by our judicious Reformers. English Protestants have thus long been able to retort successfully the charge of innovation upon Romish opponents. Nothing is more certain, indeed, than that modern Romanism was not the *ancient* religion of England. Englishmen, therefore, who receive implicitly the doctrinal peculiarities authorized at Trent, under a notion that they are thereby adhering to

a system which all their Christian ancestors have maintained, are labouring under *strong delusion*. The belief of an English Protestant is, undoubtedly, very much nearer to the *ancient* religion of his country, than that of an English Romanist.

H. S.

ITINERANTS AT CAMBRIDGE.

MR. EDITOR,—I cannot but feel it very desirable that some measures should be adopted in our Universities to regulate or restrain the inveigling of young men into a connexion with numerous voluntary societies for professedly religious purposes. I have lately, Sir, been at Cambridge; and in the last fortnight, sermons have been preached, or meetings held for the Jews, the Newfoundland School Society, and the Bible Society, if for no other Institution; and not only so, but there have been a number of secret meetings at private houses, where every effort is made to persuade young men to subscribe themselves, and collect money from others, for these *most important and inestimably valuable* societies.

Now, Sir, I am not particularly careful about a guinea or two, and if my son were to give away two or three pounds more than he now does, I should not mind; but I am a little afraid of his going to mere *old women's tea parties*, or the *conversaciones* of certain persons who can talk *humbug* on the platform or the hustings, and will therefore, probably, not be very nice in the parlour. I sent my son to college, Sir, that he might study and become qualified for a learned profession, and I should be exceedingly disappointed were he to become a gossiping tea-drinker.

Indeed, this whole business of societies wants looking into. It appears to be a very *pretty* system. Here we have had two *clergymen* from *near London* spending *eight or ten days* in Cambridge, and carrying off above 100*l.* for what they call the Newfoundland and British North America School Society. Now, I find this Society has *not one school in British North America*, and I fear that name has only been added to deceive the public. All their schools are in Newfoundland, an island, be it remembered, which only contains about 90,000 inhabitants. In this island the Society says it has under instruction 2,652 scholars, of whom about half appear to be Sunday scholars, and therefore cannot cost much, and the Society contrived last year to spend about 2,500*l.*, and is now a thousand pounds in debt. Now, Sir, I ask, is it not preposterous to go travelling all over England, preaching, and speaking, and begging, in order to instruct children in Newfoundland at a pound a head?—surely, if the merchants trading to that colony wished for schools, they could assist the colonists without such an effort: at all events, young men at college ought not to be asked to tea, and talked out of their guinea apiece.

I am not sure, however, whether there be not somewhat *political* in this business. It is rather ominous, that an Oxford clergyman, who acquired no small degree of *notoriety* by a *famous* letter to Sir

Robert Peel, and by singly opposing all the Clergy of his Arch-deaconry, and *meekly and modestly* exclaiming, *Liberavi animam meam*, should come down on this errand to Cambridge, and bring with him an obsequious curate, and that he should there take up his quarters at Corpus Lodge, with the most determinate and inveterate Whig in the University. When I recollect that this clergyman was *formerly* a high church-and-king man, and remember how he *rattled* on a certain occasion, I strongly suspect that he has been endeavouring to obtain that influence in Cambridge, which he *deservedly lost* at Oxford; and that he is thus humbly acting the part of an obsequious partisan of a falling ministry.

What makes this whole business look more suspicious is, that the Society for Propagating the Gospel has for many years sent out both clergymen and schoolmasters to Newfoundland, and there are besides, many Methodist and other teachers: yet now we are told two or three thousand pounds are necessary, because the Newfoundland people are perishing in ignorance,—the report, however, is, that some hundreds of this money are wanted, because a certain individual, not being able to fill his church, is glad to eke out his resources as a mendicant orator. Whether this be so or no, I think tricks of this kind ought not to be played off with impunity, nor the young men of our Universities be diverted from their studies, whenever a weak, though well-meaning man, fancies he has found out a wonderfully benevolent scheme.

I am, Sir, your very obedient Servant,

CLERICUS.

HYMNS.

MR. EDITOR,—Although we possess numerous hymns in English, yet I believe very few are such as are fitted for the use of a congregation. The hymns of Heber, however beautiful as poetry, are certainly too refined in language and thought for the purposes of public worship. Were I to state the characteristics of what in my own estimation would constitute a book of hymns adapted for that purpose, I should say they were an extreme simplicity of thought and language, and a grave solemnity and soberness of feeling, as much allied as possible to the language and sentiments of Holy Writ. Of such hymns, alas! we have scarcely any in the language. The objections to most of those in common use are so apparent, that I shall not here enumerate them. The few hymns appended to the Prayer-Book by the Society for the Promotion of Christian Knowledge are exceptions; though they are far too few for the wants of public service. The best model for such hymns as are wanted are (I believe) those two grave, simple, and scriptural hymns for the morning and evening, which have made themselves a way into universal use, to which they are entitled by their intrinsic merits.

In this want of good models for such compositions, it has long been matter of surprise to me, that recourse has not been had to those existing in Latin, which were in use before the Reformation. Many of them possess all the characteristics above mentioned, and

are very beautiful: with the exception, however, of the "Veni Creator," in the Ordination Service, they are little known. The longer translation of that hymn, there occurring, is the work of Cranmer; the abbreviated form was not added till the Restoration. There is another or so of these hymns translated by the same venerable Reformer, though now scarcely known: these I shall be happy to send you on a future occasion, should you think proper to insert the following. The first three are taken from a book of hymns printed by the Rev. R. W. Almond, rector of St. Peter's, Nottingham; and are translated by that gentleman. The hymn "Pange, lingua, gloriosi," was written by Claudianus Mamercus, and, in the original, is remarkable for its beauty. The last hymn is taken from a very long one in the mass for the dead; I do not know by whom this small part has been translated, or rather imitated.

I remain, Sir, your obedient Servant,

G. C.

CONSORS PATERNI LUMINIS.

PARTNER of the Father's light,
Source thyself of light and day,
Whilst our praises wake the night,
Listen, Saviour, whilst we pray.

Dissipate our mental gloom,
Banish evil spirits hence;
Let not heavy slumber come,
Sealing all the powers of sense.

Whilst believing we adore,
Listen to our humble strain;
Whilst thy favour we implore,
Let us not implore in vain.

Holy Father, lend thine ear;
Hearken, Thou, his only Peer;
Hearken, Spirit, Paraclete;
God, whom endless ages greet.

O LUX BEATA TRINITAS.

BLESSED light of triune ray,
Though the sun's bright flame expire,
Brighten darkness into day,
By an inward milder fire.

Then with morning's early song,
In the evening's latest prayer,
Ever shall my grateful tongue,
Thee, my hope and trust, declare.

Let eternal praise proclaim,
Far and wide, salvation's boast,
This, Jehovah's sacred name,
Father, Son, and Holy Ghost.

PANGE, LINGUA, GLORIOSI.

SING, my tongue, the glorious strife,
Sing the noble triumph gained,
Raise unto the Lord of life,
Trophy which his blood has stained;
Raise the cross, on which impaled,
Conqueror, He our foes assailed.

Lured through guile, the first-formed man,
From a tree in Eden, stol:
Fruit, whose baneful poison ran
Through the channels of his soul:
Grieved, his Maker formed a tree,
Cure for his mortality.

Meet it was, the subtle foe,
In his artful project foiled,
Soon should meet a deadly blow
From his weapon, which recoiled;
Meet, that from the poisoned source,
Heavenly art a balm should force:

Thus, in plenitude of years,
Sent from his great Father's throne,
The Creator, Son, appears
Clothed in nature not his own;
Deigns in mortal flesh to come,
Offspring of the Virgin's womb.

See him, child of sorrows, weep,
Born to suffering here below,
Cradled in a manger, sleep,
Birth-place suited to his woe;
See how Poverty's rude bands
Swathe his tender feet and hands.

Hallelujah! to the Lord,
Father, Son, and Holy Ghost;
By the saints on earth adored,
And by heaven's seraphic host;
Shout, ye sons of God and men,
Through eternity, Amen.

DIES IRÆ, DIES ILLE.

That day of wrath! that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
Whom shall he trust that dreadful day?

When shrivelling like a parched scroll,
The flaming heavens together roll;
When, louder yet, and yet more dread,
Swells the high trump that wakes the dead;

O! on that day, that dreadful day,
When man to judgment wakes from clay,
Be Thou, O Christ, the sinner's stay,
Though heaven and earth shall pass away.

PRAYER FOR THE CHURCH.

A Prayer to be used by Individuals, on the present Condition of the Church: the same may be used by Families, by adapting the Number.

O LORD, who to thy Church art the Head over all things, I humbly entreat thy compassion for thy Church in this country thus fiercely attacked by her enemies and thine. Let not her negligences and sins prevail against her, that thou shouldest move her candlestick from its place, which so long has sustained the vital lustre of thy truth; but, above all, let not persecution or injustice compel her into any unchristian compromise. Restrain the efforts of her foes, and teach her thereby to be watchful; and strengthen the things that remain, that her enemies, like those of thy Israel, may perform her work, while they seek their own, and in their defeat and her exaltation, glorify thy name, who art one with the Father and the Holy Spirit, world without end.

COMMON PRAYER.

MR. EDITOR,—Several of your correspondents have taken occasion to notice the variations that exist between the Oxford and the Cambridge editions of our Book of Common Prayer; together with the injurious tendency of such disagreements. Allow me to add, that the Oxford Prayer-books are not universally consistent with one another, though I have no doubt that their irregularities were originally accidental, as they have been amended in subsequent impressions. In an edition printed at Oxford, in 1779, folio, I find, in the tenth verse of the *Te Deum*, the word *all* omitted;—thus, *The Holy Church throughout the world*. In a quarto edition, printed at the same place in 1772, in the fourth verse of the fifty-third Psalm, I find the word *all* interpolated;—thus, *They are all altogether become abominable*. With the exception of one passage in the Burial Service, I am not aware that any discrepancy yet pointed out affects to the slightest degree the sense or meaning of any passage: still, as an intentional variation is a dangerous precedent, so an unintentional error is always worth correcting. Yours, very faithfully, P. H.

A colonial correspondent, referring to p. 308, Vol. XIII. upon the introductory sentences to our Morning and Evening Service, suggests that, instead of changing the pronoun *he* to *God*, the former be printed with the H capital.

UNCANONICAL SCRIPTURES.

A Catalogue of those Scriptures which are mentioned but not inserted in the Bible.

1. "The book of the wars of the Lord."

Wherefore, it is said in "the book of the wars of the Lord," What he did in the Red sea, and in the brooks of Arnon.—*Numbers* xxi. 14.

2. "The book of Jasher."

Also he bade them teach the children of Judah the use of the bow: behold, it is written in "the book of Jasher."—*2 Samuel* i. 18; *Josh.* x. 13.

3. The book of Solomon—3000 proverbs, and 1005 songs, and his treatise of trees and shrubs, beasts, birds, insects, and fishes.

And he spake three thousand proverbs: and his songs were a thousand and five.

And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.—1 *Kings* iv. 32, 33.

4. "The book of the acts of Solomon."

And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in "the book of the acts of Solomon?"—1 *Kings* xi. 41.

5. "The book of Nathan the prophet," and "the book of Gad the seer."

Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in "the book of Nathan the prophet," and in "the book of Gad the seer."—1 *Chron.* xxix. 29.

6. "The book of Nathan the prophet," "the prophecy of Ahijah the Shilonite," and "the visions of Iddo the seer."

Now the rest of the acts of Solomon, first and last, are they not written in "the book of Nathan the prophet," and in "the prophecy of Ahijah the Shilonite," and in "the visions of Iddo the seer" against Jeroboam the son of Nebat?—2 *Chron.* ix. 29.

7. "The book of Shemaiah the prophet," and of "Iddo the seer, concerning genealogies."

Now the acts of Rehoboam, first and last, are they not written in "the book of Shemaiah the prophet," and of "Iddo the seer concerning genealogies?"—2 *Chron.* xii. 15.

8. "The story of the prophet Iddo."

And the rest of the acts of Abijah, and his ways, and his sayings, are written in "the story of the prophet Iddo."—2 *Chron.* xiii. 22.

9. "The book of Jehu."

Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in "the book of Jehu," the son of Hanani, who is mentioned in the book of the kings of Israel.—2 *Chron.* xx. 34.

10. "The life of Uzziah," by Isaiah.

Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.—2 *Chron.* xxvi. 22.

11. "The sayings of the seers."

His prayer also, and how God was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among "the sayings of the seers."—2 *Chron.* xxxiii. 19.

12. An epistle of St. Paul to the Corinthians.

I wrote unto you in "an epistle" not to company with fornicators.

Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world.—1 *Cor.* v. 9, 10.

13. An epistle of St. Paul to the Ephesians.

How that by revelation he made known unto me the mystery; as I wrote afore in few words.—*Ephes.* iii. 3.

14. An epistle of St. Paul to the Laodiceans.

And when this epistle is read among you, cause that it be read, also, in the church of the Laodiceans; and that ye, likewise, read the epistle from Laodicea.—*Coloss. iv. 16.*

15. "The prophecy of Enoch."

And Enoch, also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.—*Jude 14, 15.*

To these may possibly be added, the epistle attributed to Barnabas; the Revelation of St. Peter; and the Doctrine called the Apostles', mentioned in Eusebius, Lib. iii. cap. 22. As, also, "the book of Henosh," spoken of by Thadrus, Origen, and Tertullian.

An epistle to the Laodiceans, attributed to St. Paul, was found in the oldest Bible that was printed at Wormes, and the subjoined translation is preserved amongst the Harleian MSS. in the British Museum.

THE EPISTLE OF ST. PAUL TO THE LAODICEANS.

1. Paul an apostle, not of man, nor by man, but by Jesus Christ;
 2. To the brethren which are at Laodicea, grace and peace be with you from God the Father and the Lord Jesus.
 3. I thank my God in all my prayers that you remain stedfast in him, and in all his works, waiting upon his promises to the day of judgment.
 4. And be not seduced by some unprofitable talkers, who go about to cause you to fall from the gospel, which was preached unto you by me.
 5. Oh that they that were instructed by me might serve to the profit of the gospel of truth, and become diligent in good works of eternal life.
 6. And henceforth are my bonds manifest which I suffer for Christ's sake.
 7. Whereof I rejoice in heart, and account it eternal salvation.
 8. That such is done through your prayers, by the working of the Holy Spirit, whether by life or death.
 9. For I have a will and a joy to die in Christ, who will, through the same mercy, give you to have the same love, and to be of one mind.
 10. Therefore, beloved brethren, as you have heard in my presence, that keep and finish in the fear of God; so shall you have eternal life, for God will work it, and profit it in you without delay.
 11. My brethren, rejoice in the Lord, and take heed of them that are desirous after filthy lucre.
 12. Let your prayers be manifest unto God, and remain firm in the knowledge of Christ.
 13. And do that which is meet, convenient, just, reasonable, and what ye have heard and received, that keep in your hearts; so shall ye have praise.
 14. The grace of God and our Lord Jesus Christ be with your spirits. Amen.
- Cause this Epistle to be read to the Colossians, and read you that which is written unto the Colossians.

THE BISHOP OF LONDON'S MANUAL OF FAMILY PRAYERS.

A CORRESPONDENT informs us that the Bishop of London's Manual of Family Prayers has been stereotyped at the New York Episcopal press; and that *six thousand copies* have been circulated in the United States of North America.

EPITAPH, ON A CHILD NINE MONTHS OLD, IN MILTON
CHURCHYARD, NEAR GRAVESEND.

A CREATURE of light just escap'd from the skies
To try the coarse robes which to mortals are given;
But the delicate spirit endur'd not disguise,
Recoil'd as clay touch'd it, and flew back to heaven.

ANSWER TO THE ABOVE.

BUT why should a *creature* so swiftly be gone?
Why spurn the clay road which by mortals is trod?
One higher than *angels* far better has done,—
The greatest, the best, the belov'd Son of God.

Had scruples like these prevented *his* dwelling
Midst us sons of clay, and our sorrows partaking,
We had lost that grand blessing, all blessings excelling,
The assurance, *through Him*, of to glory awaking.

W. H.

COLLECTANEA.

STRENGTH OF A GOOD CAUSE.—In one single year three sentences of condemnation were launched against Henry Bullinger, the reformer of the Church of Zurich; one by the papal legate at Venice; another by the divines of Louvain, with Charles the Fifth's sanction; and a third in Paris, where the Sorbonne prohibited the circulation or reading of his publications, under heavy penalties. Bullinger noted down this tripartite anathema in his Diary, by simply alluding to it as "*a rare phenomenon*." He seems to have considered it unworthy of any further comment; much less of an angry word: but, seeing his friends cast down at the tidings, he thus bespoke them,—"*Dismiss your fears; persevere in believing! Let these simpletons keep their pen in hand: the word of God will yet endure to the end. My rock is the assurance that 'the Shepherd knoweth his own!'*"—Hess's Biography of celebrated Swiss Reformers, Vol. II.

BURMESE OATH.—"If I speak not the truth, may tigers, elephants, buffaloes, poisonous serpents, scorpions, &c. seize, crush, and bite me and my relations. May we be subject to all the calamities that are within the body and without the body: and may we be seized with madness, dumbness, blindness, deafness, leprosy, and hydrophobia. May I be struck with thunderbolts, and lightning, by day and by night, and come to sudden death. In the midst of not speaking truth, may I be taken in vomiting clotted black blood. When I am going by water, may the genii who guard the water assault me, the boat be upset, and the property be lost; and may alligators, porpoises,

sharks, and all other sea monsters, seize and crush me to death. And when I change worlds, may I suffer unmixed regret, in the utmost wretchedness, in four states of punishment."

Notwithstanding the apparent particularity of this oath, Mr. Judson, a former resident in India, informs us, that the Burmese have no idea of the excellence of good faith; and that they consider it a folly to keep a treaty, if they can gain any thing by breaking it.

GOD DEFINED.—Collins the Freethinker met a plain countryman going to church. He asked him where he was going. "To church, Sir." "What to do there?" "To worship God." "Pray, whether is your God a great God, or a little God?" "He is both, Sir." "How can he be both?" "He is so great, Sir, that the heaven of heavens cannot contain him, and so little that he can dwell in my heart." Collins declared that this simple answer of the countryman had more effect upon his mind than all the volumes the learned doctors had written against him.—*Selector*.

ON TITHES.—(*From a letter to Lord Howick, by W. N. Senior, Esq., late Professor of Political Economy at Oxford.*)—"It is true that tithes are not a burden on the wages of the labourer, or the profits of the farmer, but are a deduction, or rather an exception, from the landlord's rent; and that, except so far as inconvenience arises from the mode in which they are collected, or from their interference with the employment of capital, (the latter of which inconveniences affects consumers in general, the citizen as well as the rustic,) neither the labourer, the farmer, nor even the landlord, can justly complain of them: neither the labourer nor the farmer, because he does not really pay them; nor the landlord, because they are an interest in the soil which never was his—which he may wish for, as he may wish for his neighbour's field, but with no more right to appropriate."

RELIGIOUS STATE OF THE ISLANDS IN THE SOUTH SEA.—Christianity has been a long time established in the Sandwich Islands, and has been mainly conducive to the rapid strides of civilization made by the inhabitants of that group. In the island of Hevaea, also, one of the most important of the Friendly Islands, it was adopted, in 1830, by the king, under whose protection a body of missionaries established themselves on the island. Thus it is probable, that ere long the propagation of a purer religion will wholly extirpate the frivolous and cruel superstitions, which contribute not a little to impede the progress of civilization among the South Sea islanders, and will serve as a new tie to connect them to the most active and enlightened portion of mankind.—*Dr. Lardner's Cabinet Cyclopædia*, Vol. XVI.

CHURCH OF ROME.—Dr. Ernest Münch, late Professor of Ecclesiastical History and Jurisprudence at the University of Liege, and at present Chief Librarian to the King of Holland, has recently published the first part of "A complete Collection of all ancient and

modern Concordats, together with a History of their Origin and Fate." Besides these singular documents, it contains authentic details and official correspondence on the disputes which have occurred between the Holy Fathers and their refractory subjects on the thrones of Germany, France, Spain, Italy, &c.—This work is commended, by the German reviewers, as an invaluable addition to Church History.

LAW REPORT.

ON THE RIGHT OF INCUMBENTS TO FIXTURES.

SIR H. Spelman, in his Glossary, defines a fixture, *quod ab ædibus non facile revellitur*; but it may with more precision be said to be, a moveable chattel, either fixed in, or mediately or immediately annexed to the freehold.

The case of an incumbent with respect to fixtures seems to me to be peculiar, and to have but little resemblance to that of any lay tenant or owner. An incumbent is undoubtedly seized in fee of his parsonage house and glebe, subject to a condition of maintaining and transmitting to his successor a suitable residence, and of not deteriorating his land. The question here arises, are any, and what fixtures, included in the requisition of a suitable residence? No one can doubt but that doors, window-sashes, and floors, are included, and should be provided and maintained; and few will deny that, according to modern habits, chimney-pieces, stoves, grates, bells, &c., are almost equally necessary; hence, I am of opinion, that the ordinary household fixtures are included in the term suitable residence; at least, if an incumbent find such on his induction or provide them, he is bound to maintain them, and leave them for his successor; reasonable wear and tear excepted. If, indeed, a successor on his induction finds grates, or any other such fixtures, oldfashioned and inconvenient, or much worn, I do not think he could claim the cost of new ones in the amount of dilapidations; but if, on the other hand, an incumbent provide, or repair, household fixtures, I think he must leave them without compensation. After a provision for the incum-

bent, the maintaining of a suitable residence is the first charge on the revenues of every benefice. I may observe, that in the statutes of the Cathedral Church of O. the rule, as to fixtures, is thus expressed, "*Scamna, bancos, mensas, tripodes, cælaturas, vasa, etiam plumbea et alia utensilia fixa suo successori integra et libera relinquat.*" The cælatura are certainly mere matters of ornament, but then they could not be removed without injuring the walls.

But fixtures provided by an incumbent, which have no relation to a suitable residence, seem to me to require a different consideration. For instance, if an incumbent furnish a brewhouse, I think he might remove the articles; for it could scarcely be contended, in any instance, that a brewhouse was a necessary part of the incumbent's residence; and if not necessary, the benefice should not be burdened with the maintenance of it, which would be the consequence, if, when once established, it is to be transmitted to the successor: *à fortiori*, an incumbent may remove hothouses, pineries, and any such erections and fixtures, provided by him for the gardens and grounds of the benefice: these can never be deemed incidental to a suitable residence; it could not be said in any case that an incumbent was bound to supply or maintain them, or that they were a necessary charge upon his income. They are subjects which one incumbent may delight in, and which another may think an incumbrance. They fall within the same rule as pier glasses, tapestry,

clocks, and the like articles of ornament and luxury, which an incumbent may provide for his house, but which he is certainly not bound to leave for his successor.

To apply these principles to the fixtures provided by A for the vicarage house of W, which was built by him. With respect to the fixtures in the house, the first point is, whether A is entitled to the difference between the value of the three marble chimney-pieces, and steel grate, and less costly articles of the same description. It may, I think, be safely admitted, that the successor could not have claimed any compensation, though he had found in their place less costly articles. But articles of domestic use, supplied by an incumbent, must, *prima facie*, and especially against himself, be deemed to be suitable; and having regard to the revenue of the vicarage of W, to the habits and style of living of the present day, to the fact that marble is not so costly and rare as in former times, that two of the chimney-pieces in question are of the marble of the district, I incline to think, that the articles I have alluded to, may fairly be deemed part of the suitable residence a vicar of W ought to maintain and transmit to his successor. It might be strongly said, "It may be presumed these fixtures were purchased out of the revenues of the benefice; such revenues should be applied to provide a suitable residence for the incumbent, which includes proper fixtures; therefore these fixtures, though recently introduced, belong to the successor, and not to the incumbent, or his executors." And on this principle, I am of opinion, that A is not entitled to any payment or compensation whatsoever from his successor, for any of the fixtures in the annexed list stated to be in the vicarage house.

But, for the reasons given above, I am of opinion, that A is entitled to the fair value of all the fixtures contained in the list stated to be in the brewhouse and garden, or that he may remove them.

We subjoin two or three extracts from an article in the Law Magazine for July, 1831, on this subject.

"Upon the whole, we are of opinion that the common household fixtures are part and parcel of that suitable residence which it is the duty of an incumbent to provide and maintain. The inconvenience would be great if a parsonage, on the change of incumbents, were to be dismantled of all grates, ovens, bells, pumps, cisterns, and the like; and this would, in many cases, be the consequence, if the incumbent were held entitled to them; for if the incumbent avoids his benefice, by accepting another, he must remove the fixtures he claims, before he quits his parsonage, since he cannot take them afterwards; and at that time, probably, his successor is not known, to enable him to make some arrangement. In the case of a lay tenant for years, the landlord is always at hand to prevent such an inconvenience.

"It may be objected, that the distinction between fixtures for use and ornament is frequently very thin, and that the classes in fact run into each other; and this is true: but the distinction has long been recognised by the courts, and in practice much difficulty cannot arise. A fixture must be deemed necessary, not according to the notion of an individual incumbent, but according to the habits of the people among whom he resides. Some individuals might dispense with doors, deal floors, glazed windows, and window-shutters; but no one thinks of removing or claiming compensation for such fixtures; and they are, we apprehend, included in every estimate for dilapidations. And so, we think, a jury would readily find that grates, ovens, bells, pumps, and the like, were necessary parts of a house for a clergyman.

"But whatever fixtures and erections an incumbent may remove, this seems quite clear, that if he vacates his benefice by his own act, as by accepting another living, they must be removed before the act, or at least before he quits possession of the parsonage; he cannot claim them afterwards,—no, not even emblements. If a benefice be vacated by death, the executors are allowed a reasonable time thereafter."

W. C. W.

MONTHLY REGISTER.

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE AND FOR THE PROPAGATION OF THE GOSPEL.

Peterborough Diocesan and District Committee.

At a quarterly meeting, holden at the Palace, on Tuesday the 3rd of January, 1832, the Right Reverend the Lord Bishop of Peterborough in the chair;

The Treasurer's and Secretary's accounts were laid before the Committee: from which it appeared that the receipts for the year ending with the 1st of January, 1832, amounted to 119*l.* 4*s.*, which, with the balance of 63*l.* 13*s.* 9*d.* in the Treasurer's hands on the 1st of January, 1831, make a sum total of 182*l.* 17*s.* 9*d.*

The Disbursements for the year ending with the 1st of January, 1832, amounted to 148*l.* 6*s.*, leaving a balance of 34*l.* 11*s.* 9*d.* in the hands of the Treasurer.

The Secretary's Report stated, that during the same year, 241 Bibles, 180 Testaments, 432 Prayer-Books and Psalters, 263 other bound Books, and 2416 unbound Books and Tracts on the Society's List, were distributed by the Committee.

J. JAMES, *Secretary.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE ninth annual meeting of the Lichfield Diocesan Committee of this venerable Society was holden in the Consistory Court of the Cathedral, on Monday, January 2, 1832, the Worshipful and Rev. Chancellor Law, Vice-President, in the chair. The Secretary, Mr. Canon Madan, having read a letter from the Lord Bishop of the Diocese, expressive of his regret that a prior and indispensable engagement at Stafford prevented his Lordship's attendance, proceeded gratefully to acknowledge the liberal support which the Committee has received in Lichfield and its vicinity, by the accession of *twelve* names to the list during the last year, exclusive of *six* additional Subscribers at the present Meeting, the greater part of the number being annual contributors of one guinea each. Several letters of a very

interesting and satisfactory nature, on the subject of the Society's designs and undertakings, and of its claims to the support of the public, addressed by individuals to the Secretary, were by him read to the Meeting. The Secretary expressed a confident hope, that the Report of the Committee of the Codrington Trust, to which he earnestly solicited the attention of the Meeting, in reference to the provisions which have been made for the moral and religious improvement, and for the gradual and complete emancipation of the Slaves, would prove satisfactory to the Subscribers and the public. The Treasurer's accounts were audited and passed; the sum of 90*l.* 8*s.* having in the course of the year 1831 been remitted to the Parent Society.

GENERAL INSTITUTIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

1. General Theological Seminary, New-York. Opened 1820.

2. Domestic and Foreign Missionary Society of the Protestant Episcopal Church. Established 1820. Number of Associations connected with this during last year, sixty-four.

3. General Protestant Episcopal Sunday - School Union. Instituted 1826. Connected with this, are 284 Auxiliary Diocesan Schools.

4. New-York Protestant Episcopal Press. Instituted 1828, for the effectual supply, at moderate prices, of

books, tracts, &c. From this have issued 581,019 copies.

5. Geneva College. Incorporated in 1822.

6. Washington College, situate at Hartford, Connecticut. Incorporated as an Episcopal College, 1823.

7. Kenyon College, connected with the Theological Seminary of Ohio. Incorporated 1826.

8. William and Mary College, situate at Williamsburgh, Virginia. This College, as its name implies, received a royal Charter from the King and

Queen of England. "And," observes Beverley, in his *History of Virginia*, "it was a great satisfaction to the Archbishops and Bishops, to see such a nursery of religion founded in the New World; especially for that it was begun in an Episcopal way, and carried on wholly by zealous Conformists to the Church of England." It is still governed by the original charter, and has had the honour of having educated some of the chief men of the United States.

9. Columbia, formerly King's College, New-York. Founded by royal charter, 1754.

Independent of the above—

In Fairfax County, Virginia;—in Knox County, Ohio; and Cambridge, Massachusetts, are Branch Theological Seminaries of the Protestant Episcopal Church, in correspondence with that at New-York; all which argues well for the progress and permanency of the Episcopal Church in America, and must, therefore, be gratifying to our readers.

POLITICAL RETROSPECT.

DOMESTIC.—Abstract of the net produce of the Revenue of Great Britain in the years and quarters ending on

the 5th of January, 1831, and 1832, shewing the increase or decrease on each head thereof:—

	Years ended Jan. 5.		Increase.	Decrease.
	1831.	1832.		
	£	£	£	£
Customs	16,343,561	15,336,715	—	1,006,846
Excise	16,895,775	14,330,875	—	2,564,900
Stamps	6,605,291	6,500,910	—	104,381
Post Office ..	1,358,011	1,391,006	32,995	—
Taxes	5,013,405	4,864,342	—	149,063
Miscellaneous	601,302	409,322	—	191,980
	46,817,345	42,833,170	32,995	4,017,170
Deduct Increase			—	32,995
Decrease on the Year			—	3,984,175

	Quarters ended Jan. 5.		Increase.	Decrease.
	1831.	1832.		
	£	£	£	£
Customs	3,769,695	3,528,723	—	240,972
Excise	4,831,220	4,265,574	—	565,646
Stamps	1,585,683	1,602,013	16,330	—
Post Office ..	330,005	328,000	—	2,005
Taxes	2,062,030	1,981,262	—	80,768
Miscellaneous	143,130	112,973	—	30,157
	12,721,763	11,818,545	16,330	919,548
Deduct Increase			—	16,330
Decrease on the Quarter			—	903,218

INCOME AND CHARGE ON THE CONSOLIDATED FUND,

In the Quarters ended 5th of January, 1831 and 1832.

INCOME.	Quarters ended Jan. 5.	
	1831.	1832.
	£	£
Customs	2,680,837	3,517,151
Excise	4,803,117	4,265,574
Stamps	1,585,683	1,602,013
Post Office	277,000	328,000
Taxes	2,062,030	1,981,262
Miscellaneous	81,401	55,101
	11,490,068	11,749,101
Tontine Money	11,688	11,492
To Cash brought from Civil List, &c.		62,669
To Cash brought to this Account from the Ways and Means to replace the like sum issued out of the growing produce of the Consolidated Fund in Ireland, for Public Services	380,428	508,795
	11,882,184	12,332,057
CHARGE.	Quarters ended Jan. 5.	
	1831.	1832.
Exchequer Annuities	1,744	1,611
South Sea Company	81,862	81,556
Bank on their Capital	89,125	89,125
Dividends	8,108,323	8,091,357
National Debt	547,281	—
Civil List	—	127,500
Pensions	80,452	89,500
Other Charges	164,472	179,351
	9,073,259	8,660,000
Surplus	2,808,925	3,672,057
	11,882,184	12,332,057
Exchequer Bills issued for the Consolidated Fund, at 10th October, 1831, and paid off out of the growing produce of the said Fund in the Quarter ended 5th of January, 1832, after deducting 400,000 <i>l.</i> , cancelled by the Commissioners for the Reduction of the National Debt, per Act 10 Geo. IV., cap. 26	—	5,020,102
Surplus, 5th January, 1832	3,673,057	—
Issued out of the Consolidated Fund, on account of the supplies granted for the service of the year 1831	4,278,206	606,149
Total at 5th January, 1832, to be provided for by an issue of Exchequer Bills charged on the growing produce of the Consolidated Fund, in the Quarter ending 5th of April, 1832	—	5,626,251

To this we subjoin the following notice, issued from the National Debt Office, on the 11th of January:

"The Lords Commissioners of his Majesty's Treasury having certified to the Commissioners for the Reduction of the National Debt, in pursuance of the act 10th George IV. c. 27. s. 1, that the actual expenditure of the United Kingdom of Great Britain and Ireland exceeded the actual revenue thereof for the year ended the 10th day of October, 1831, by the sum of twenty thousand five hundred and thirty-seven pounds, eighteen shillings, and eleven pence:

"The Commissioners for the Reduction of the National Debt hereby give notice, that no sum will be applied by them on account of the Sinking Fund, under the provisions of the said act, between the 5th day of January, 1832, and the 5th day of April, 1832.

"S. HIGHAM, Comptroller-gen.
"National Debt Office,
Jan. 10, 1832."

Parliament resumed its sittings on the 17th ult. No measure of importance has yet been brought under their consideration, except the first reading of the Bills for the Scotch and Irish Representation in the proposed Reform Parliament. Whilst these Bills do not much differ from those of the last session, we regret to be compelled to state that the alterations in the Irish Bill are all in favour of the Popish interest; and should that Bill be passed in its present form, it is probable that the member for the University of Dublin will be the only Irish member of the next Parliament returned by the Protestant interest.

We rejoice to be able to add that the danger of their country has roused the spirits of the Protestants of Ireland, and brought them to a union of council and action, and we hope the country will still be saved. On the 17th of January, a meeting of Protestants was held in the King's Room, at the Mansion-house, Dublin; and from the lists handed to us of parties there assembled, we conclude that a greater number of those representing the property, dignity, talent and worth of Ireland, was never previously collected together.

The Lord Mayor officially took the chair. An energetic address to the King, full of most important facts, historical and political, exhibiting the evil tendency of the measures of the present Administration, as directed to the Government of that island, was adopted unanimously. The meeting also passed a resolution, addressed to their Protestant brethren throughout Great Britain, earnestly soliciting their cooperative support at this awful crisis of their country. How generally and deeply this is felt by the Protestants in Ireland is confirmed by the fact, that more than fifteen hundred letters were forwarded to the committee for conducting this meeting, from persons distinguished by their property or talent, approving it, but regretting their inability to attend.

Meetings of a similar nature have been held in the provinces, and with similar results; and, to the glory of the cause, without any expression of unkind feeling to any of the parties opposed to them, or any act of violence being excited by it. They have fearlessly met in the cause of their God, their king, and their country; and, whilst "hazarding their lives" for these, they have been preserved in peace.

There is no subject of greater terror to Papists than the Bible. Hence to oppose the diffusion of that scriptural knowledge which must destroy Popery, has ever been the ardently desired measure of the Church of Rome. The motion now before Parliament for the general education of the poor in Ireland to conciliate the Papists, concedes this principle, and, instead of the Bible, proposes to adopt a selection of such lessons as may be approved by the Popish hierarchy. Public money levied upon Protestants by a professed Protestant government is thus to be applied to the furtherance and support of Popery. This has also attracted the notice of our Protestant brethren in Ireland; and distinguished prelates, as well as noble and honourable laymen, are uniting to oppose this monstrous plan for the ruin of the religion of Christ.

We are sorry to state that the court-martial at Bristol has been broken up

by the suicide of the prisoner, Lieut.-Colonel Brereton: another has since been called upon Captain Warrington.

The special commission for the trial of the rioters there has terminated its session; five prisoners have received sentence of death; thirteen others were found guilty, and the same sentence recorded against them. Four out of the five were executed on the 27th ult. At Nottingham the special commission passed sentence of death on eight prisoners.

CHOLERA MOREUS.—We are happy to be able to report that the cases of this disease diminish in number and fatality. We hope in a few weeks to record its entire cessation. The report of the Central Board of Health to the 21st of January, states the number of cases to that date 1948, of which 648 had terminated fatally.

FRANCE.—The motion for the abolition of the hereditary peerage has passed the Chamber of Peers—For the abolition, 103; against it, 70; majority, 33. Several of the most distinguished peers immediately resigned their seats in that Chamber.

The tumults at Lyons and Grenoble have been suppressed. A very insurrectionary spirit has shewn itself at Marseilles, whose population has ever displayed a very ferocious disposition. At present peace is restored.

It has been customary at Paris for the foreign ministers, in their diplomatic capacity, to address the King on New Year's Day, the Pope's Nuncio acting as their spokesman. The peculiar state of the Papacy, and particularly the relation between the Papal and Austrian Governments, prevented the Nuncio sustaining this office on the last occasion. The Prince of Castelcicala, the Neapolitan ambassador, was selected for it. The reply of Louis Philippe, which is always considered as indicative of the policy of the French government, was pacific.

In the Chamber of Deputies, the civil list has been passed after great opposition, and a reduction from

15,000,000 *f.* (600,000*l.*) as proposed by ministers, to 12,000,000 *f.* (480,000*l.*)

BELGIUM.—The affairs of this petty kingdom continue in the same unsettled state. The King of the Netherlands refuses to accede to the arrangement proposed; and it no longer admits of doubt that he is supported by the Emperor of Russia.

THE PENINSULA.—Alarm prevails throughout this fine, but oppressed, portion of Europe. Ferdinand is daily more apprehensive of danger, placed between revolutionary France on one side, and the fear of a constitutional King and government on the other. Hence his eagerness to support Miguel, and ally himself with Russia, which seems disposed to enter into his views. General Torrijos, with a party of sixty Spaniards, refugees, have been decoyed to land in Spain, near Malaga, where they were immediately seized, and every one shot the following morning.

SWITZERLAND is exposed to turbulent measures, almost amounting to a civil war; the causes and interests of which are so imperfectly stated, that we feel quite unable to explain them.

PAPAL STATES.—These are in a state of revolution. These people are eager to be delivered from the oppressive government of the Pope and his cardinals. We do not hear of any acts of violence on the side of the insurgents, nor of energy on the part of the governors.

AMERICA—UNITED STATES.—The President's message to the House of Representatives has been received. We have only space to allude to it very briefly. It notices the benefits the States have derived from the arrangements with Great Britain for a colonial traffic; that these had given employment to 30,000 tons of shipping, and activity to every branch of commerce connected with navigation. It reports the highly flourishing state of agriculture; and calculates that the whole of the public debt will be paid off before the end of the present year.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

HIS Grace the Duke of Portland having disposed of his three chapels in St. Mary-le-bone parish to Government: viz. Oxford-street Chapel, in Vere-street; Westmoreland-street Chapel, Portland-place; and Portland-street Chapel, Portland-place;—each has undergone a complete repair, both internally and externally. Portland-street Chapel was consecrated, on Saturday morning, Dec. 31, at Eleven o'clock, by the Bishop of London. The royal arms, with the initials "W. R. the Fourth," and superbly painted, are placed in the front of the west gallery. A large concourse of the nobility and gentry were present at the performance of the ceremony. Vere-street and Portland chapels have changed their names to St. Peter, and St. Paul.

The new church, recently consecrated by the Lord Bishop of the diocese, is made, by Act of Parliament, the parish church of Kingswinford; and the old church a chapel of ease.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Beaty, Charles Colyear	Domestic Chapl. to the Earl of Portmore.
Berkeley, Miles Joseph	Domestic Chapl. to the Earl of Westmoreland.
Lloyd, Henry William	Domestic Chaplain to Viscount Melbourne.
Stoddart, John.....	Chaplain to the County Lunatic Asylum at Hanwell, Middlesex.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Brown, A. W.	Pythley, V.	Northam.	Peterboro	Bp. of Lich. & Cov.
Cartwright, W. H.	Kingswinford, C.	Staff.	Lichfield	Earl Dudley
Chapman, W. E.	{ Dom. Chapl. to the Right Hon. Lord Willoughby D'Eresby { and Edenham, C. { to Somerby cum Humby, R. }	Lincoln	Lincoln	{ Lord Willoughby { D'Eresby
Clarke, E. W.	Great Yeldham, R.	Essex	London	Sir W. B. Rush
	Dean of Cath. Church of York			The King
Cockburn, W. D.D.	{ and Thornton, V. { to Kelston, R.	E. York	{ P. of D. & { C. of York	{ Dean of York
Gilpin, Bernard	Burnham, St. Mary, R.	Somerset	B. & Wells	J. Neeld, Esq.
Hawley, John T.	Eversley R.	Norfolk	Norw.	Christ Coll. Camb.
Hinckley, John	Sheriffhales, V.	Hants	Winchest.	Sir John Cope, Bt.
Hume, ———	{ Meonstoke, R. { with Soberton, C. }	Staff.	Lichfield	Earl Gower
Mainwaring, John ..	Geldestone, R.	Hants	Winchest.	Bp. of Winchester.
Mantell, E. R.	{ Louth, V. { to Titney, V.	Norfolk	Norwich	Lord Chancellor
Matthew, John	Chelvey, R.	Lincoln	Lincoln	{ Preb. of Louth, in { Cath. Ch. of Linc. { Bp. of Lincoln
Muckleston, John ..	Wichnor	Somerset	B. & Wells	C. K. K. Tynte, Esq.
Nepean, Evan	Heydon, R.	Staff.		T. Lovett, Esq.
Noel, Leland	{ Lavendon, V. { with Brayfield, C. }	Norfolk	Norw.	W. E. L. Bulwer, Esq.
Oakeley, Frederick ..	Preb. in Cath. Church of	Bucks	Lincoln	Sir. G. Noel, Bart.
Paley, Joshua	Pemberton, C.	Lichfield		Bp. of Lich. & Cov.
Penfold, G. S.	{ St. Mary-le-bone, Trin. { Ch. Portland-rd, D. R. }	Lancaster	Chester	R. of Wigan
Preston, George	Tasburgh, R.	Middl.	London	The King
Rennell, Wm. B. ..	Paddington New Chapel	Staff.	Lichfield	Earl Dudley
Rickards, Samuel ..	Stow Langtoft, R.	Norfolk	Norw.	Rev. G. Preston
Symons, J. T.	Trevalga, R.	Middl.	London	C. of Paddington
Taylor, Wm. Robert	Town Barningham, R.	Suffolk	Norw.	Sir W. Rawlinson
Trim, Wm. Hewlett	Sandford Orcas, R.	Cornwall	Exeter	D. & C. of Exeter
Vawdrey, Wm.	Kennerley, P. C.	Norfolk	Norw.	John T. Mott, Esq.
Vincent, Matson ..	Brampton, St. Thomas, C.	Somerset	B. & Wells	J. Hutchings, Esq.
Vyvyan, Thomas ..	Penzance, St. Mary, C.	Devon	Exeter	{ Governors of Credi- { ton Charity
		Derby	Lichfield	Dean of Lincoln
		Cornwall	Exeter	

Name.	Preferment.	County.	Diocese.	Patron.
Ware, George	{ Winsham, V. to hold by disp. Ashton, R.	Somerset Devon	B.& Wells Exeter	Dean of Wells
Webster, Geo. Edis.	Grundisburgh, R.	Suffolk	Norw.	Trin. Coll. Camb.
Webster, Wm.	{ Preenchurch, C. to Easthope, R.	Salop	Heref.	{ W. Webster, Esq. Ralph Benson, Esq.
Weddall, W. L.	Chillesford, R.	Suffolk	Norw.	Mrs. C. S. Smear
Wilkinson, J.	Cawood, C.	W. York	York	{ Preb. of Wistow, in Cath. Ch. of York
Wilson, Wm. D.D.	{ Church Oakley, R. with Southampton Holy Rood, V. to Preb. in Cath. Ch. of	Hants	Winchest.	Queen's Coll. Oxf.
Wing, John	Stevington, V.	Beds	Lincoln	Bp. of Winchester
Woodrooffe, T.	Calbourne, R.	Lof Wht.	Winchest.	Bp. of Winchester
Worsley, Wm.	Norbury, C.	Chester	Chester	T. Legh, Esq.

CLERGYMEN DECEASED.

Asbridge, Jonathan ..	{ Eversley, R. Can. Res. in Cath. Ch. of	Hants Chichester	Winchest.	Sir J. Cope, Bart. Bp. of Chichester
Baker, Thomas ..	{ and Falmer, V. with Stanmer, R.	Sussex	Cant.	Earl of Chichester
Bellamy, Thomas ..	Sandford Orcas, R.	Somerset	B.& Wells	J. Hutchings, Esq.
Berry, Butler	{ Crishall, V. and Triplow, V.	Essex Camb.	London Ely	Bp. of London. Bp. of Ely
Bird, Thomas	{ Crosby Garret, R. and Mallerstang, C.	Westm.	Carlisle	{ Rd. Burn, LL.D. and Mrs. Coulston Earl of Thanet
Burroughes, Ellis ..	{ Stow Langtoft, R. and Tasburgh, R.	Suffolk Norfolk	{ Norw.	{ Sir W. Rawlinson Sir T. Beevor, Bart.
Carter, Joseph	West Barkwith, R.	Lincoln	Lincoln	C. D. Holland, Esq.
Comyn, Thomas ..	{ Dom. Chap. to H. R. H. the and Wantesden, P. C.	the Duke of Suffolk	Sussex Norwich	N. Barnardiston, Esq.
Dicken, Perry	{ Ploughill, R. and Witheridge, V.	Suffolk Devon	Exeter	{ Lord Chancellor Rt. Melhuish, Esq.
Dixon, Jonathan ..	{ Burton Pidsea, V. and Humbleton, V. with Elsternwick, C. & Garton on the Wolds, V. and Tunstall, V.	{ E. York C. of York	{ P. of D. & C. of York	{ D. & C. of York Lord Chancellor Succentor of York Cathedral
Easton, Wm.	{ Barrow upon Soar, V. with Mount Sorrell, C.	Leicester	Lincoln	St. John's Coll. Cam.
Evans, Maurice ..	{ Llanelgar, V. & Llanfihangel, Penb. V. with Bettwys Evan, C.	Carm. Cardig.		St. David's Bp. of St. David's
Goodman, Godfrey ..	Kemmerton, R.	Gloster	Gloster	{ Mayor and Corp. of Gloster
Hind, Nathaniel	Kingswinford, R.	Staff.	Lichfield	Earl Dudley
King, Isaac	West Wycombe, V.	Bucks	Lincoln	Sir J. D. King, Bt.
Lamb, John, D.D.	{ Charwelton, R. & Chipping Warden, R.	Northam.	Peterboro	{ Sir C. Knightley Earl of Guilford
Mainwaring, A.	Barrow, R.	Suffolk	Norw.	St. John's Coll. Cam.
Marsh, T. Orlebar ..	Stevington, V.	Beds	Lincoln	Duke of Bedford
Myers, John	Somerby cum Humby, R.	Lincoln	Lincoln	Lord Gwydyr
Plumptre, James ..	Great Gransden, V.	Hunts	Lincoln	Clare Hall, Camb.
Poulter, Edmund ..	{ Preb. in Cath. Church of and Alton, V. with Holybourne, C. and Meonstoke, R. with Soberton, C.	{ Hants Winch.		{ D. & C. of Winchest. Bp. of Winchester
Richardson, Benjamin	Farley Hungerford, R.	Somerset	B.& Wells	Jos. Houlton, Esq.
Smith, Gainsford ..	Evenley, V.	Northam.	Peterboro	Magd. Coll. Oxf.
Stebble, Allison	Wicham, R.	Cumb.	Chester	Earl of Lonsdale

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The Rev. Dr. Stocker, late Fellow of St. John's College, is appointed Vice-Principal of St. Alban Hall.

Messrs. William Smith, Edward Fitzroy Talbot, the Hon. James Bruce, and Charles Archdale Palmer, have been elected Students of Christ Church. Henry Woolcombe, William Law Hussey, Henry Blair Mayne, and Robert Richard Anstice, who were elected from Westminster in May last, have been admitted Actual Students.

The Rev. Ernest Hawkins, M. A. of Balliol College, and one of the Sub-Librarians of the Bodleian Library, has been elected Fellow of Exeter College.

George William Newnham, M.A. Scholar of Corpus Christi College, has been elected Fellow of that society.

Mr. Robert Jackson, Scholar of New College, has been admitted Actual Fellow of that society.

DEGREES CONFERRED.

MASTERS OF ARTS.

Rev. L. A. Sharpe, Fel. of St. John's Coll.
Rev. G. Du Heaume, Fel. of Pembroke Coll.
Rev. John Swainson, Brasenose Coll.
William Westall Butler, Lincoln Coll.
Rev. Henry Birkett, Queen's Coll.
Arthur Thomas Corfe, All Souls' Coll.
T. Charlton Whilmore, Christ Church
J. Wood Merton, Fell. of All Souls' Coll.
Rev. T. F. Laurence, Fell. of All Souls' Coll.
Rev. G. Adams, Fell. of All Souls' Coll.
Rev. Thomas Evans, Oriel Coll.

BACHELORS OF ARTS.

Thomas Corbett Perry, Lincoln Coll.
Charles John Crawford, Wadham Coll.
F. B. Portman, Fellow of All Souls' Coll.
Henry Forster, New Coll.
John Samuel Broad, St. Edmund Hall.
R. Phillimore, Student of Christ Church
G. Parsons, Student of Christ Church
H. A. Jeffreys, Student of Christ Church
W. E. Gladstone, Student of Christ Church.
Robert Farquharson, Christ Church
Martin F. Tupper, Christ Church
Joseph Bailey, Brasenose Coll.
E. J. Wilcox, Scholar of Lincoln Coll.

On Tuesday, January 10, a piece of plate was presented to the Rev. Allen Wheeler, B. D. of Wadham College, Head Master of the College School at Worcester, by several gentlemen there educated. He was invited to a dinner at the Star Hotel, in that city, where he was met by several of his old pupils. Sir C. S. Smith was in the chair. When the cloth was removed, the chairman presented the plate to Mr. Wheeler, who returned thanks in a very neat speech. The piece of plate is an elegant salver of 164 ounces, on which is the following inscription:—

Viro Egregio

Utilitate vitæ et moribus integris
Merito insigni

REV. ALLEN WHEELER, B. D.

Alumni quidam, sub illius auspiciis educti,
Hancce patellam argenteam,
Facilitatis ejus Memores, Virtutis Æmuli,
D. D.

DIE JAN. X. A. D. MDCCCXXXII.

CAMBRIDGE.

ELECTIONS.

The Rev. John James Blunt, B. D. Fellow of St. John's College, is continued Hulsean Lecturer for the present year.

Frederick Hildyard, Esq. M. A. of Trinity College, has been appointed Fellow and Tutor of Trinity Hall, in the room of the Rev. William Hildyard.

James Edward Dalton, Esq. B. A. of Queen's College, has been elected a Foundation Fellow of that society.

The Rev. John Croft, M. A. and Charles Otter, Esq. B. A. of Christ Coll. have been elected Foundation Fellows of that society.

Charles Lesingham Smith, Esq. B. A. Fellow of Christ Coll. on the foundation of Sir John Finch and Sir Thomas Baines, has been elected a Fellow of the same society, on the foundation of King Edw. VI.

William Wigan Harvey and John Herbert, Scholars of King's Coll. have been elected Fellows of that society.

The Marquis of Granby, son of the Duke of Rutland, has been admitted of Trinity Coll.

PRIZES.

The premium for the Hulsean Dissertation has been adjudged to George Langshaw, B. A. Fellow of St. John's College. Subject—"The Evidences of the Truth of the Christian Revelation are not weakened by Time."

PRIZE SUBJECTS.

I. Seatonian Prize.—The subject of the Poem for the present year is—"The Plague stayed." (Numb. xvi. 48.)

II. Hulsean Prize.—A premium exceeding one hundred pounds will this year be given for the best Dissertation on the following subject:—"The Advantages which have resulted from the Christian Religion being conveyed in a narrative rather than a didactic Form."

EXAMINATION SUBJECTS.

The following will be the subjects of Examination in the last week of the Lent term, 1833:—

1. The Gospel of St. Luke.
2. Paley's Evidences of Christianity.
3. Xenophon's Agesilaus.
4. Cæsar de Bello Gallico, Books V. & VI.

DEGREES CONFERRED.

MASTER OF ARTS.

John Hammill, Trinity Coll.

BACHELORS OF ARTS.

Frederick Tennyson, Trinity Coll.
Charles Tennyson, Trinity Coll.
John Henry Buxton, Queen's Coll.
James Grant, Queen's Coll.
James Hough, Queen's Coll.

MARRIED.

At Paignton, Devon, the Rev. Thomas Grainger Hall, M. A. Fellow and late Tutor of Magdalene College, to Eliza, second daughter of the Rev. John Lane Kitson, late vicar of Ashburton and Staverton.

BACHELORS' COMMENCEMENT, January 21, 1832.

[The Gentlemen in brackets, or with * prefixed, were equal.]

MODERATORS.

Francis Martin, M.A. Trin. | James Bowstead, M.A. Corpus.

EXAMINERS.

James Challis, M.A. Trin. | William Henry Hanson, M.A. Caius.

WRANGLERS.

Heath, Trin.	Rowlands, Qu.	Milne, Joh.	West, Pet.
Laing, Joh.	Hawtrey, Trin.	Hoare, Trin.	Cotesworth, Pet.
Cotterill, Joh.	Simpson, Sid.	Evans, Caius	Francis, Joh.
West, Trin.	Eyres, Caius	Pinckney, Trin.	Lloyd, Emm.
Hamilton, Trin.	Webster, Trin.	Hodgson, Sid.	Considine, Joh.
Russell, Caius	Chapman, Jes.	Browne, Emm.	Mandell, Cath.
Cookson, Pet.	Ottley, Caius	Ray, Pet.	Alford, Trin.
Shorting, Pet.	Nind, Pet.	Potts, Trin.	George, Joh.
Bromby, Joh.	Davidson, Chr.	Power, Clare	

SENIOR OPTIMES.

Grove, Pemb.	Holmes, Emm.	Ebden, Tr. H.	Porter, Caius
Daniel, Joh.	Bridgeman, Pet.	Tottenham, Trin.	Bowstead, Joh.
Maddison, Jes.	Venables, Jes.	Hurnard, Corpus	Bell, } Corpus
Lushington, Trin.	Brade, Joh.	Martin, Joh.	Radcliffe, } Joh.
Fysh, Qu.	Golding, Qu.	Ludlam, Pet.	Shadwell, Joh.
Shurt, Chr.	Bland, } Trin.	Scott, Trin.	Wentworth Fitz-
Crawford, Caius	Grant, } Qu.	Wright, Joh.	william, Trin.
Williams, Trin.	Allen, Trin.	Hailstone, } Trin.	Wilkinson, Chr.
Borton, Caius	Forster, } Cath.	Hirst, } Pemb.	Adams, Caius
Thompson, Trin.	Martin, } Qu.	Skally, Chr.	Spencer, Chr.

JUNIOR OPTIMES.

Broadhurst, Magd.	Cotton, Cath.	Christie, Trin.	*Richardson, Trin.
Fitzherbert, Qu.	Chapman, Corpus	Brown, Magd.	Panting, Joh.
Haworth, Qu.	Dobson, Trin.	Skirrow, Trin.	Read, } Magd.
Morrison, Trin.	Gibbs, Qu.	Upcher, Trin.	Wray, } Joh.
Dickinson, Trin.	Wills, Qu.	Beadon, Joh.	Chapman, } Trin.
Gallichan, Joh.	Thompson, Chr.	*Clarke, Joh.	Shilleto, } Trin.

Bateman, Trin.	Edwards, Pet.	Purvis, Pet.	Taylor, Caius
Cartman, Trin.	Fenn, Qu.	Riley, Joh.	Taylor, Cath.
	Watson, Joh.		

* Egrotat—Longmire, Pet.

Blunt, Joh.	*Gurney, Joh.	*Robinson, Cath.	Greenfield, Corpus
Clarke, Corpus	Brockhurst, Joh.	Bowes, } Trin.	Bryan, Caius.
Poole, Joh.	Bligh, Trin.	Jones, } Cath.	Johnson, Magd.
Shurlock, Qu.	Leigh, } Corpus	Darvall, Trin.	Bogue, } Chr.
Moore, Trin.	Vane, } Trin.	Naylor, Joh.	Couchman, } Trin.
Autrobus, Joh.	Brooking, } Trin.	Haliburton, } Joh.	Postle, Trin.
Goldney, Trin.	Lynn, } Chr.	Langley, } Joh.	Close, } Qu.
Molson, Qu.	Prosser, Cath.	Clayton, Qu.	Du Boulay, } Clare.
Greville, Pet.	Hurst, Trin.	Houlditch, Chr.	Ramsay, Cath.
Selby, Joh.	Carrington, Trin.	White, Trin.	Gibbs, Emm.
Hall, Emm.	Allfree, Joh.	Bellingham, Trin.	Griesbach, Trin.
Dolling, Pemb.	Groome, Caius	Thompson, Joh.	Coles, Emm.
Morris, Chr.	Milne, N. } Joh.	Rush, Trin.	Courtney, } Trin.
Wharton, Chr.	Wall, } Jes.	Cherry, Clare	Parry, } Joh.
Hallam, Trin.	Daniel, Caius	Earl of Kerry, Trin.	Vickers, Qu.
Buckley, } Corpus	Wilgress, Jes.	Chester, Emm.	Morris, Sid.
Stock, } Trin.	Massingberd, Trin.	Davies, Trin.	Crane, Corpus
Smith, Pemb.	Tower, Joh.	Graham, Jes.	Messenger, } Pemb.
Jones, I. Trin.	Bovell, } Trin.	Snape, Qu.	Smith, Sid.
Houlbrook, Trin.	Roy, } Sid.	Gambier, Magd.	Watt, } Caius
Lloyd, Magd.	Parkinson, Trin.	Birrell, } Sid.	Locke, Joh.
Wilson, Pemb.	Whalley, Pemb.	Dicken, } Sid.	Payne, Trin.
Mazzinghi, Trin.	Kinglake, Trin.	Lockwood, Trin.	Churton, Joh.
Brown, L. } Trin.	Grey, Hon. J. } Trin.	Spence, Joh.	Bedford, Emm.
Jones, P. } Joh.	Harris, Hon. } Corp.	Absolom, } Trin.	Kinleside, Emm.
Evans, C. } Joh.	Oliver, } Qu.	Barlow, } Sid.	Scale, Jes.
Divett, } Trin.	Harrison, } Cath.	Breese, } Qu.	Ellis, } Caius
Way, } Pet.	Pearson, } Trin.	Barry, } Qu.	Tatlock, } Trin.
Young, Caius	Harris, } Trin.	Falle, } Sid.	Hird, Pet.
Garnson, Cath.	Pickering, } Trin.	Sawbridge, } Pet.	Lascelles, Cath.
Dawson, Chr.	Clarkson, Chr.	Meares, Trin.	Edwards, Qu.
Barber, } Qu.	Carey, Trin.	Deans, Joh.	Clifford, Cath.
Austin, } Cath.	Colebrook, Trin.	Taylor, Emm.	
Ottley, Trin.	Ellis, } Trin.	Pearson, Qu.	Baker, Joh.
Badger, Trin.	James, } Corpus	Everett, Joh.	Hodgson, Chr.
Blenkinsopp, Trin.	Jones, J. } Joh.	Knight, } Qu.	Jekyll, Joh.
Sansom, Trin.	Bourne, } Caius	Peers, } Cath.	Nattle, Pet.
Goodday, Pemb.	O'Brien, } Trin.	Alder, } Trin.	Potts, Magd.
Hill, } Trin.	Monck, } Trin.	Burrows, } Chr.	Reeve, Trin.
Sparke, } Caius	Rudd, } Pemb.	Girardot, } Emm.	Townend, Joh.
Whateley, Trin.	*Duncan, A. Trin.	Cathrow, Corpus	Bayley, Sid.
*Lord Duncan, Trin.	*Edwards, Corpus	Preston, Sir J. Trin.	Jolliffe, Joh.

COMBINATION PAPER, 1832.

PRIOR COMB.	
Jan. 1. Coll. Trin.	
8. Coll. Joh.	
15. Mr. Hicks, Magd.	
22. Mr. Hammond, Reg.	
29. Mr. Bazeley, Clar.	
Feb. 5. Mr. Cape, Cai.	
12. Coll. Regal.	
19. Coll. Trin.	
26. Coll. Joh.	
Mar. 4. Mr. Stoddart, Chr.	
11. Mr. Barwick, Regin.	
18. Mr. Lawton, Clar.	
25. Mr. Brook, Cai.	
Apr. 1. Coll. Regal.	
8. Coll. Trin.	

Apr. 15. Coll. Joh.	
22. FEST. PASCH.	
29. Mr. Montagu, Cath.	
Mal. 6. Mr. Wood, Corp.	
13. Mr. Adnutt, Emm.	
20. Coll. Regal.	
27. Coll. Trin.	
Jun. 3. Coll. Joh.	
10. FEST. PENTEC.	
17. Mr. Luck, Cath.	
24. Mr. Crowther, Clar.	
Jul. 1. COMMEN. BENEF.	
8. Mr. Burnaby, Emm.	
15. Coll. Regal.	
22. Coll. Trin.	
29. Coll. Joh.	

POSTER COMB.

Jan. 1. FEST. CIRCUM. Mr. Adcock, Pet.	Jun. 24. FEST. S. JOH. BAP. Mr. Fisher, Cath.
6. FEST. EPIPH. Mr. Gould, Chr.	29. FEST. S. PET. Mr. Turner, Magd.
8. Mr. Ffolliott, Joh.	Jul. 1. COMMEM. BENEFAC.
15. Mr. Belias, Chr.	8. Mr. Chichester, Magd.
22. Mr. Fowke, Cai.	15. Mr. Nussey, Cath.
25. CONV. S. PAUL. Mr. V. Green, Joh.	22. Mr. Birch, Cath.
29. Mr. Jarratt, Joh.	25. FEST. S. JAC. Mr. Roper, Corp.
Feb. 2. FEST. PURIF. Mr. Winn, Joh.	29. Mr. Harris, Cath.
5. Mr. Colville, Joh.	
12. Mr. Vaughan, Joh.	
19. Mr. Charlton, Sid.	
24. FEST. S. MAT. Mr. Steward, Trin.	
26. Mr. J. H. Hamilton, Trin.	
Mar. 4. Mr. Collins, Joh.	
7. DIES CINERUM. CONC. AD CLER.	
11. Mr. Bennet, Trin.	
18. Mr. Harris, Clar.	
25. FEST. ANNUN. Mr. Farish, Regin.	
Apr. 1. Mr. Presgrave, Trin.	
8. Mr. Wilkinson, Trin.	
15. Mr. Sidney, Joh.	
20. PASSIO DOM. Mr. Fendall, Jes.	
22. FEST. PASCH. Mr. Osborne, Pet.	
23. Fer. 1 ^{ma} . Mr. Crole, Joh.	
24. Fer. 2 ^{da} . Mr. Cardale, Pet.	
25. FEST. S. MARC. Mr. T. C. Thornton, Clar.	
29. Mr. Grey, Joh.	
Mai. 1. FEST. SS. PHIL. ET JAC. Mr. C. P. Hyde, Pemb.	
6. Mr. Wybergh, Pemb.	
13. Mr. H. Thompson, Joh.	
20. Mr. Hughes, Corp.	
27. Mr. Schneider, Joh.	
31. FEST. ASCEN. Mr. Leach, Trin.	
Jun. 3. Mr. Hannington, Regal.	
10. FEST. PENT. Mr. Waring, Mag.	
11. Fer. 1 ^{ma} . FEST. S. BARNAB. Mr. Okes, Regal.	
12. Fer. 2 ^{da} . Mr. R. S. Battiscombe, Regal.	
17. Mr. Pratt, Trin.	
	Resp. in Theolog. Oppon.
	Mr. Morris, Joh. . . { Coll. Joh.
	{ Mr. Paley, Pet.
	{ Mr. Milner, Cath.
	{ Mr. Hughes, Corp.
	{ Mr. Lafont, Emm.
	{ Coll. Regal.
	{ Coll. Trin.
	{ Coll. Joh.
	{ Mr. Blyth, Chr.
	{ Mr. Murray, Pemb.
	{ Mr. Roper, Corp.
	{ Mr. Powell, Jes.
	{ Coll. Regal.
	{ Coll. Trin.
	{ Coll. Joh.
	{ Mr. Adcock, Pet.
	{ Mr. Wybergh, Pemb.
	{ Mr. Thomas, Corp.
	{ Mr. Lockwood, Jes.
	{ Coll. Regal.
	{ Coll. Trin.
	{ Coll. Joh.
	{ Mr. Blackburne, Ch.
	{ Mr. Farish, Regin.
	Resp. in Jur. Civ. Oppon.
	Mr. Dugmore, Cai. . . { Mr. Hanbury, Emm.
	{ Mr. Bennett, Emm.
	Resp. in Medic. Oppon.
	Mr. Wilmot, Cai. . . { Mr. Gibbes, Down.
	{ Mr. Borrett, Cai.

NOTICES TO CORRESPONDENTS.

With sorrow we have to inform "An Old Maid," that the writer of the article, to which she alludes, is a Benedict. As to her favourite "Vicar," were we to criticise all he *preaches* as well as publishes, we should astonish the good man himself with the latitudinarianism of his own ideas.—"R. C." is under consideration.

A Correspondent suggests the propriety of omitting the words "Poor Man's," in the Rev. Blanco White's pamphlet, entitled, the "Poor Man's Preservative;" the work being suited to the rich as well as poor.

The essential difference between tradition, as held by *Irenæus* and by the *Roman Church*, referred to by a "Layman," we endeavoured to point out at p. 748 of our last volume. The same is also ably done by Mr. Faber, in his "Difficulties of Romanism," 2d ed. pp. 266—271.

We beg to thank "J. L." "F. G." and "E. D." for their similar communications, which shall appear as soon as applicable.

"Percunetator" is under consideration.

Numberless communications alone have prevented the appearance of the *first edition* of "X.;" the *second*, however, shall appear as soon as possible.

Our thanks are due to our friends at Lichfield and Bristol.

We shall be happy in receiving any information respecting the hebdomadal meetings of the unchurchman-like enthusiasts at Plymouth.